Dr. G. M. Richardson

with regards of

H. Preble.
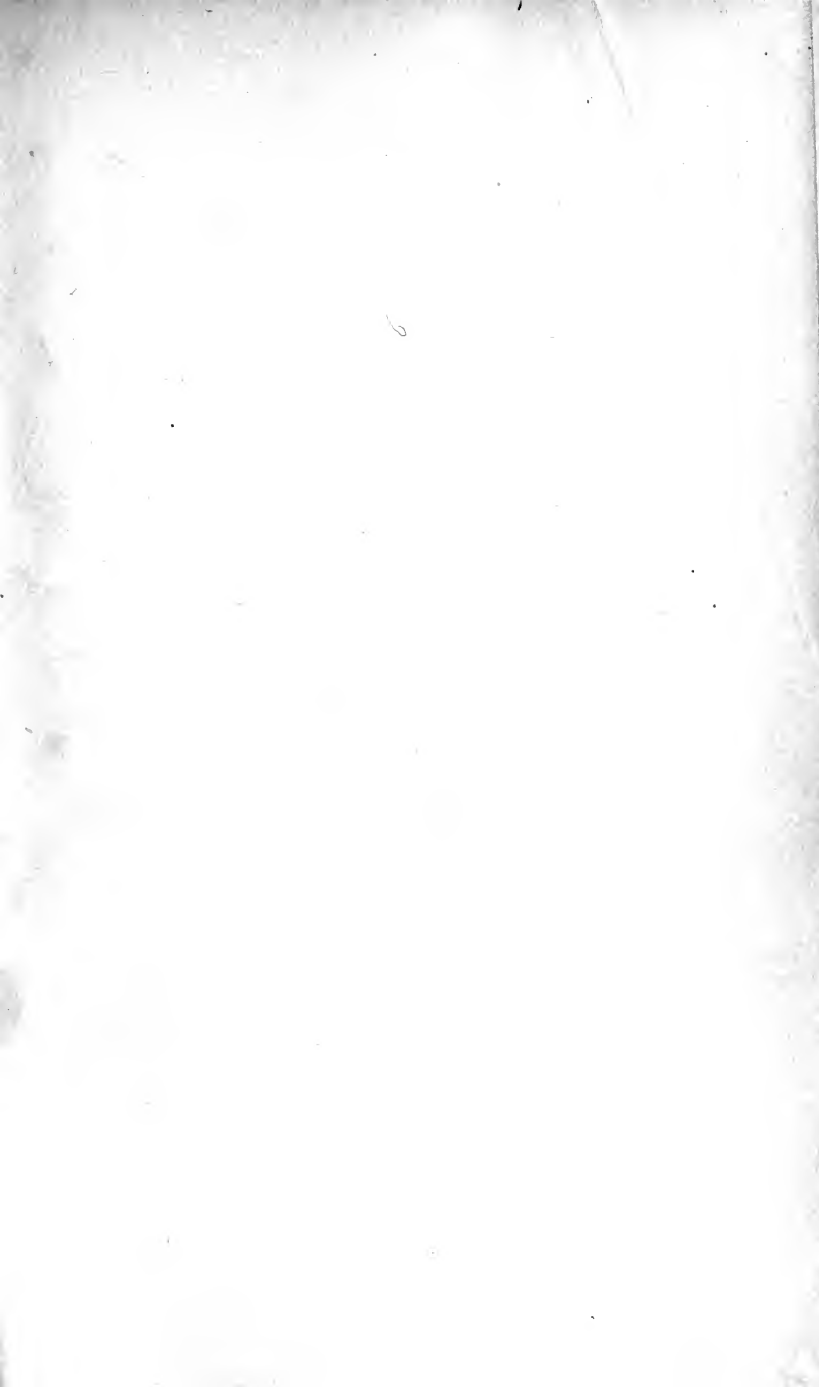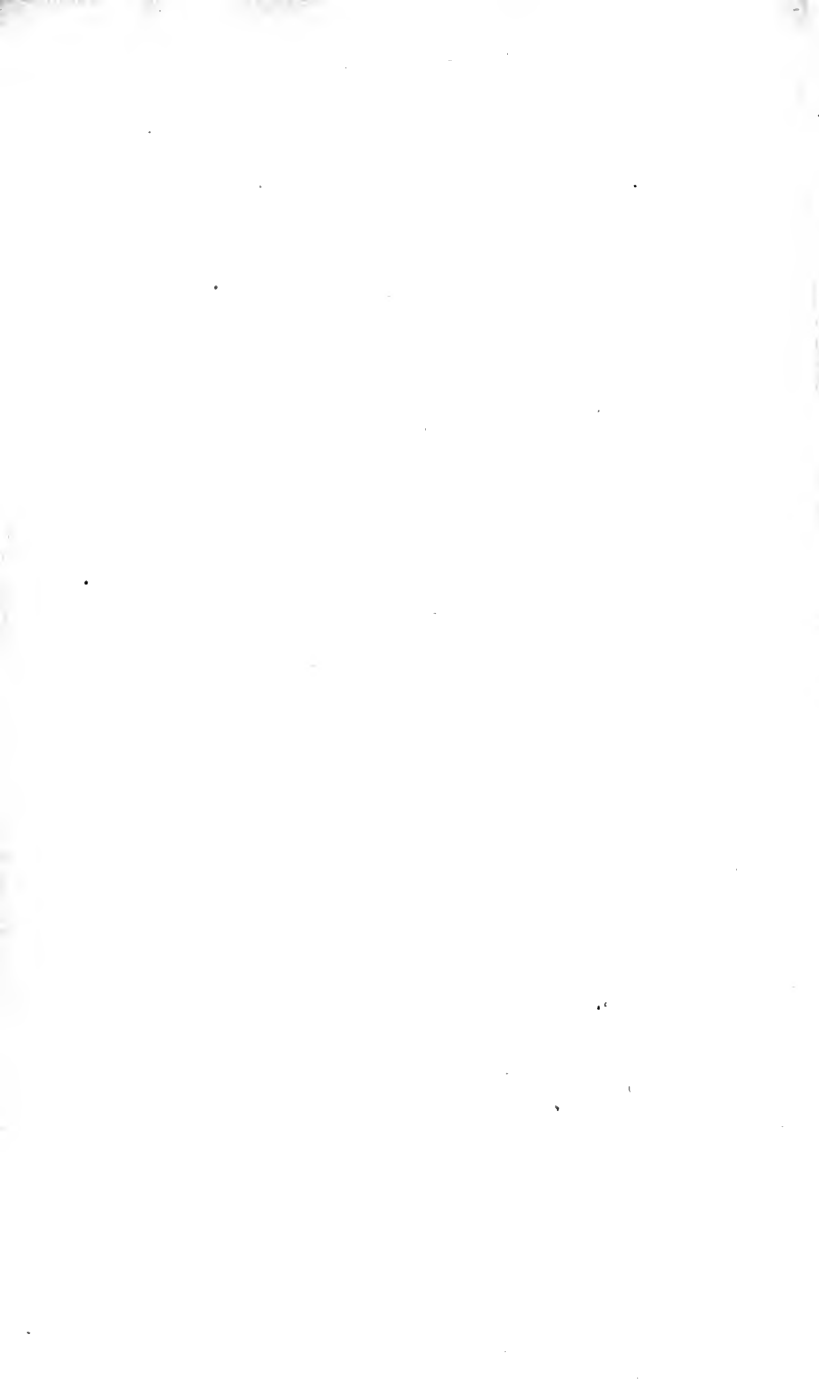
A GRAMMAR OF THE LATIN LANGUAGE

FOR THE

USE OF SCHOOLS AND COLLEGES

BY

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REVISED BY

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PREFACE.

WHEN I acceded to the request of the publishers and the owners of the copyright of Andrews and Stoddard's Latin Grammar, that I should revise that work, I had no idea that the new book would be so unlike the original. In the thirty years, however, since the Grammar was last revised, opinions have changed a good deal as to what the contents of such a book should be, and how they should be presented, and our knowledge of the Latin language has made very great progress. I have consequently found myself driven further and further from the earlier form of the Grammar; but the apprehension I naturally felt at this result has been relieved somewhat by the fact that the learned authors of the original work confess to a similar experience. In justification of my procedure I cannot do better than quote the following words from their preface: —

"The Grammar here presented to the public originated in a design, formed several years since, of preparing a new edition of Adam's Latin Grammar, with such additions and corrections as the existing state of classical learning plainly demanded. We had not proceeded far in the execution of this purpose, before we were impressed with the conviction, which our subsequent researches continually confirmed, that the defects in that manual were so numerous and of so fundamental a character that they could not be removed without a radical change in the plan of the work. . . . Instead, therefore, of prosecuting our original purpose, we at length determined to mould our materials into a form corresponding with the advanced state of Latin and Greek philology."

Most of the old paradigms have been retained, and others have sometimes been added. In the case of the regular verb I have printed the four conjugations side by side, because when thus placed they are more easily seen to be really varieties of one conjugation, and their forms are more easily implanted in the memory than when learned in four isolated groups.

Many of the old examples also remain, and many new ones have been introduced. Those quoted from the Latin authors I have assigned, when possible, to their exact sources; but in various instances, especially among the examples retained from the earlier Grammar, I have been unable, with the time at my command, to discover the precise reference. It has seemed to me best not to sacrifice instructive examples on this account, but to leave them, as in the older editions, simply accredited to their respective authors.

The general sequence of topics has not been greatly altered. The most important changes are the following: The sections treating of Word-Formation have been gathered into one place — between Inflection and Syntax — instead of being distributed among the different parts of speech in connection with their inflection. This treatment of Word-Formation I have tried to make more effective by giving the pupil, where it could be done, some insight into the *processes* of the growth of words rather than merely classifying derivatives according to their apparent endings. The treatment of adverbs (except their comparison), and of prepositions and other particles, as not properly belonging to Inflection, has been transferred partly to Word-Formation, partly to Syntax. The rules of quantity have been brought into the early part of the book instead of being relegated to Versification, because they seem to me necessary to a reasonable accuracy in pronunciation, which, if neglected at the start, tends to a distressing slovenliness very hard to correct later. While the rules of agreement for adjectives and pronouns remain in their old place at the beginning of Syntax, I have postponed the rest of the syntax of such words till after the treatment of the cases, in order to secure a more natural progression in the study of syntactic details.

No attempt has been made to retain the old numbering of the sections, for the necessary insertion of new matter would have resulted in exhausting the patience of both teacher and pupil by a complicated system of references. The book has been divided only into sections and subsections, with occasional notes, the three kinds of divisions being distinguished by type of different sizes.

The main sections sometimes consist of two or three numbered paragraphs. This arrangement allows the most detailed reference without the use of longer indications than 323, 2, *b*, or 168, *c*, Note 1.

In the matter of pronunciation I have made no reference to the so-called English method. The time seems ripe for sparing the teacher the necessity of choosing between a system accepted by the scholarly world as substantially correct and one which, though still somewhat sheltered by a conservative tradition, makes the mastery of quantity and even of word-formation unnecessarily difficult.

The third declension is a stumbling-block in the young learner's progress, because he does not readily see any resemblance between the nouns there treated, such as appears in the other declensions. This is due partly to the varied aspect of the consonant-stems, and partly to the mixing of i-stem forms with consonant-stem forms. Both the strict grouping by stems and the division according to the form of the nominative singular given in certain German grammars are unsatisfactory, because the groups cross each other, and thus destroy the unity of classification. I have tried to meet the difficulty by grouping the consonant-stems simply according to their behavior toward the letter s, and by presenting the i-stems in a progressive series, showing different stages in the absorption of consonant-stem forms.

The obscurity which envelops the subjunctive mood I have tried to render as slightly opaque as possible. Examples have been supplied with rather unusual copiousness, because I believe that the contemplation of examples is the surest way to acquire a feeling for the subtle differences between the subjunctive and the indicative, especially in those uses in which it seems to the novice as if the ancients employed either mood quite indifferently.

With regard to the arrangement of words in sentences, my own studies have led me to views somewhat at variance with those commonly held. My reasons for the difference, in its most important detail, I have explained briefly in a footnote on

page 382, and I venture to trust that they may be found convincing.

Throughout the revision I have tried to keep in mind the needs of the beginner, and when it has been necessary to introduce the results of modern philological research, I have tried to state them as simply and definitely as possible. At the same time, I have endeavored to furnish the more advanced pupil with all that is essential to his work both at school and in college, until the time when an exhaustive grammar becomes a necessity to him. I have especially aimed at treating the more difficult topics in such a way as to be clear, while leaving as little as possible to be unlearned when the pupil's study becomes more mature and scientific. Thus, among many things, I have followed the growing custom of German scholars in abandoning the character **j**, while retaining the distinction between **u** and **v**.

A mass of rare exceptions to rules and of small irregularities in the linguistic usage of the less known Latin writers has been excluded from the present book. Such details are an unnecessary encumbrance in a grammar intended for student use rather than exhaustive reference, and they are accessible to those who need them in larger grammars and lexicons. This retrenchment has, however, failed to reduce the volume of the book, because of the improvement in the size of the type which the publishers have been good enough to make for me.

Whatever books seemed likely to help me have, of course, been freely brought into service, but I may mention, as of particularly constant assistance, Kühner's "Ausführliche Grammatik der lateinischen Sprache," A. Goldbacher's "Lateinische Grammatik für Schulen," Allen and Greenough's "Latin Grammar," and Anton Marx's "Hülfsbüchlein für die Aussprache der lateinischen Vokale in positionslangen Silben." To H. J. Roby's Latin Grammar I am indebted for many examples in illustration of the uses of the subjunctive, and to W. Brambach's "Hülfsbüchlein für lateinische Rechtschreibung" for the treatment of prepositions in compounds. Other books from which I have derived profit will be found quoted in the body of the Grammar.

I would express my sincere thanks to my friends Professor F. D. Allen and Mr. A. L. K. Volkmann for their kindly criticism and valuable suggestions, and to my friend Professor J. B. Greenough for his generous encouragement and many useful hints. I also take pleasure in acknowledging my indebtedness to Mr. John Tetlow, head-master of the Girls' Latin and High Schools of Boston, and to Mr. L. C. Hull, of the Lawrenceville Academy at Lawrenceville, New Jersey, for their kindness in reading my manuscript and in making suggestions by which the Grammar has profited not a little. In verifying the references and some of the examples I have been greatly aided by Mr. H. W. Haley and Mr. F. W. Nicolson of the graduate department of Harvard University.

<div style="text-align: right">HENRY PREBLE.</div>

CAMBRIDGE, *November* 3, 1888.

NOTE.

The following list of some of the most useful recent works on subjects connected with Latin Grammar is given for the assistance of those who wish to carry on their study in special directions.

ALLEN, F. D. Remnants of Early Latin. Boston. Ginn & Heath. 1880.

BRAMBACH, W. Die Neugestaltung der lateinischen Orthographie in ihrem Verhältnis zur Schule. Leipzig. Teubner. 1868.

BRAMBACH, W. Hülfsbüchlein für lateinische Rechtschreibung. Leipzig. Teubner. 1876.

BRUGMANN, K. Grundriss der vergleichenden Grammatik der indogermanischen Sprachen. Strassburg. K. J. Trübner. 1886.

BUECHELER, F. Grundriss der lateinischen Declination (new edition, by J. Windekilde). Bonn. E. Strauss. 1879.

CHRIST, W. Metrik der Griechen und Römer. 2. Auflage. Leipzig. Teubner. 1879.

CORSSEN, W. Ueber Aussprache, Vocalismus und Betonung der lateinischen Sprache. 2. Auflage. Leipzig. Teubner. 1868–70.

CURTIUS, G. Grundzüge der griechischen Etymologie. 5. Auflage. Leipzig. Teubner. 1879.

Translated by A. S. Wilkins and E. B. England, and published by J. Murray, London.

DELBRUECK, B. Syntaktische Forschungen. Halle. Buchhandlung des Waisenhauses. 1871–79.

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KUEHNER, R. Ausführliche Grammatik der lateinischen Sprache. Hannover. Hahnsche Buchhandlung. 1877–78.

LUEBBERT, E.   Die Syntax von Quom.   Breslau.   Hirt.   1870.

MARX, A.   Hülfsbüchlein für die Aussprache der lateinischen Vokale in positionslangen Silben.   Berlin.   Weidmann.   1883.

MUELLER, C. F. W.   Plautinische Prosodie (with a supplementary volume).   Berlin.   Weidmann.   1869–71.

MUELLER, L.   De Re Metrica Poetarum Latinorum praeter Plautum et Terentium libri septem.   Leipzig.   Teubner.   1861.

NEUE, F.   Formenlehre der lateinischen Sprache.   2. Auflage.   Berlin.   Calvary.   1875–77.

OSTHOFF, H. (and BRUGMANN, K.).   Morphologische Untersuchungen auf dem Gebiete der indogermanischen Sprachen.   Leipzig.   S. Hirzel.   1878–81.

ROBY, H. J.   A Grammar of the Latin Language from Plautus to Suetonius.   5th edition.   London and New York.   Macmillan.   1887.

SAUSSURE, F. DE.   Mémoire sur le système primitif des voyelles dans les langues indo-européennes.   Leipzig.   Teubner.   1879.

SCHLEICHER, A.   Compendium der vergleichenden Grammatik der indogermanischen Sprachen.   4. Auflage.   Weimar.   H. Boehlau.   1876.

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SCHMIDT, J. H. H.   Leitfaden in der Rhythmik und Metrik der classischen Sprachen für Schulen.   Leipzig.   Vogel.   1869.

   Translated by J. W. White, and published by Ginn & Co., Boston.

SEELMANN, E.   Die Aussprache des Latein nach physiologisch-historischen Grundsätzen.   Heilbronn.   Henninger.   1884.

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WEIL, H.   De l'ordre des mots dans les langues anciennes comparées aux langues modernes.   3me édition.   Paris.   F. Vieweg.   1879.

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CONTENTS.

LATIN GRAMMAR.

INTRODUCTORY.

1. GRAMMAR is the study of the way in which thought is expressed by means of WORDS combined in SENTENCES.

LATIN GRAMMAR is the study of the way in which the Romans thus expressed thought.

2. Grammar is naturally divided into five parts, according to the point of view from which words are treated, as follows : —

i. PRONUNCIATION, treating of the letters and the sounds of which words are composed.

ii. INFLECTION, treating of the changes of form which words undergo to show how they are related to each other.

iii. WORD-FORMATION, treating of the way in which words have grown and the elements of which they consist.

iv. SYNTAX, treating of the way in which words are put together in sentences.

v. VERSIFICATION, treating of the way in which words are arranged, according to the length of their syllables, to form verse.

PRONUNCIATION (*Ēnūntiātiō*).

ALPHABET (*Elementa*).

3. The Latin alphabet consists properly of twenty-three letters : A (pronounced ah), B (bay*), C (kay), D

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* The slight vanish heard in the sound of English "ay" does not exist in Latin. "Eh" more exactly represents the Latin sound, but "bay,"

(day), E (ay), F (ef), G (gay), H (hah), I (ee), K (kah),
L (el), M (em), N (en), O (oh), P (pay), Q (koo),
R (air), S (ess), T (tay), V (oo), X (ix), and two taken,
during Cicero's life-time, from the Greeks, — Y (ü *)
and Z (zēta, pronounced zayta). These two letters were
used only in foreign, especially Greek, words.

a. The Latin alphabet as it has come down to us in inscrip-
tions consisted of capital letters only. There are, however, in-
dications that the Romans had for every-day writing some sort
of running hand, and traces of this seem to exist in the Latin
manuscripts of the Middle Ages, from which are derived the
letters now used for printing both English and Latin.

b. The Romans used I and V as both vowels and consonants,
calling them in the latter use I *cōnsonāns* and V *cōnsonāns* re-
spectively. Modern usage confines V to the consonant use, and
introduces U as the vowel. It has also been the custom for a
century or more to use the form J for I *cōnsonāns* and to con-
fine I to the vowel use, but the more common usage of the pre-
sent day rejects J and uses I, as the Romans did, as both vowel
and consonant.

NOTE. It is not so inconsistent as it would at first sight seem thus to
distinguish U and V, but reject J. This form J is a wholly modern one,
unknown to even the latest Romans, while a round form of V does occur in
the early manuscripts, though no distinction of vowel and consonant is ob-
served between it and the sharp form. Practically, also, the distinction of
U and V is of much greater convenience to the learner than that of I
and J.

c. K disappeared from use very early except before *a* at the
beginning of a few words, as *Kaesō, Kalendae, Karthāgō,* and
its place was taken by C. Even the words mentioned were
often spelled with C, except when abbreviated.

d. C originally had the sound of our **g**, and the form G was
not developed till later, when K had disappeared, and confu-
sion arose from the use of C to represent two sounds. Then the

"kay," etc., seem less likely to confuse the pupil than "beh," "keh,"
"gheh," etc.
  * *I. e.,* German *ü* or French *u.*

new form G took the old sound of C, and C kept the sound of K which it had acquired. In the abbreviation of certain names beginning with G, however, C was retained, as C. = *Gāius*, CN. = *Gnaeus*, etc.

e. X is equivalent to **cs** or **gs**, and except in compounds is always written for them.

f. II and IĪ are generally written (and spoken) as **i** and **ī** respectively, even in compounds, as *Vēī* (for *Vēiī*), *cōnsilī* (for *cōnsiliī*), *cŏniciō*, *ăbiciō*,* etc. (from *con*, *ab*, etc., and *iaciō*). But IĪ is frequent in the plural of common nouns and adjectives.

4. The alphabet is divided into

i. VOWELS (*littera vōcālēs*), which by themselves represent full articulate sounds.

ii. CONSONANTS (*litterae cōnsonantēs*), so called because to make articulate sounds they have to be uttered *with* a vowel.

5. The vowels are **a, e, i, o, u, y.**†

6. When two vowels come together in one syllable the combination is called a DIPHTHONG (*diphthongus*).

7. The diphthongs occurring in Latin are (common) **ae, au, oe**; (rare) **ei, eu, ui.**

a. **ei** occurs perhaps only in the interjection *ei* (*hei*); **ui** is almost as rare, being found in the pronouns *cui* and *huic*, and the interjection *hui*. In early Latin **ai, oi**, and **ou** also occur.

8. Occasionally these vowels, instead of being united into a diphthong, have each its own syllable. The second vowel is then generally marked with the so-called diæresis, thus (··); as, *āëris*, genitive singular of *āër* (air), in distinction from *aeris*, genitive singular of *aes* (copper).

* For the quantity of the first vowel in these compounds see **299,** *a.*

† The vowels are sometimes classified as OPEN (**a**), MEDIAL (**e** and **o**), and CLOSE (**i, u,** and **y**). Furthermore, **e, i,** and **y** are sometimes spoken of as SHARP or CLEAR, **a, o,** and **u** as DULL, with regard to the character of their sounds. A distinction is also found in some grammars between **i, u,** and **y** as SOFT vowels, and **a, e,** and **o** as HARD vowels.

9. The consonants are divided into —

i. SEMI-VOWELS (*sēmivōcālēs*): **f, i** *cōnsonāns*, **l, m, n, r, s, v.**

ii. MUTES (*mūtae*): **b, c, d, g, k, p, q, t.**

iii. DOUBLE CONSONANTS (*litterae duplicēs*): **x, z.**

a. **h** is properly not a letter at all, but only the sign of the rough breathing.

NOTE. The mutes are so called, because they represent *no* articulate sound without a vowel; the semi-vowels, because they stand between the mutes and the vowels in articulateness. It will be seen that the names of the semi-vowels begin with the vowel element, while the names of the mutes end with it.

10. The semi-vowels are subdivided into —

i. LIQUIDS (*liquidae*, i. e., smooth sounds): **l, m, n, r,** of which **m** and **n** are also called NASALS (*nāsālēs*, i. e., nose sounds).

ii. SPIRANTS (*spīrantēs*, i. e., breathing sounds): **f, i, s, v,** of which **s** is also called a SIBILANT (*sībilāns*, i. e., hissing sound).

a. The double consonant **z** is also a spirant and a sibilant.

11. The mutes are subdivided into

i. SMOOTH (*tenuēs* *) :   c, k, q,   p,   t.

ii. MIDDLE (*mediae*):   g,   b,   d.

[iii. ROUGH or ASPIRATES (*āspīrātae*): ch,   ph,   th.]†

a. The mutes **ph** and **th** and the breathing **h** are also spirants. Spirants are sometimes called FRICATIVES.

12. The consonants are also divided, according to the organ of speech chiefly used in uttering them, into

i. PALATALS ‡ (*palātālēs*, i. e., palate letters): **c, k, q, g, l,** and **n** (before a palatal).

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* This word really means "fine" or "thin," and was applied to the mutes through a mistaken analogy.

† The aspirates were not used until just before Cicero's time. They were at first sounded as the smooth mutes followed by the rough breathing, but soon became simple sounds (see **18,** *g*).

‡ Sometimes wrongly called *gutturals* (i. e., throat letters).

ii. Dentals * (dentālēs, i. e., teeth letters) : t, d, s, r, l, and n (not before a palatal).

iii. Labials (labiālēs, 1. e., lip letters) : p, b, f, v, m.

a. x is a combination of a palatal, c or g, and a dental, s ; z is a combination of two dentals, d and s.

13. The letters are further distinguished, according to their *fullness* of sound, as

i. Sonants (sonantēs) : the vowels, and b, d, g, i, l, m, n, r, v, z.

ii. Surds (surdae) : c, f, k, p, q, s, t, x.

14. The various classifications of consonants may be tabulated thus : —

		Palatals.	Dentals.	Labials.
Mutes	Smooth (surd)	c, k, q	t	p
	Middle (sonant)	g	d	b
	Aspirates (surd)	ch	th	ph
Double		x (surd)	Spirants { z (sonant)	
Semi-vowels	Liquids { (sonant) } Nasals :	i (sonant) Sibilants {	s (surd) l, r	f (surd), v (sonant)
		n	n	m

Sounds of the Letters.

15. The letters in Latin have each only one sound. The sounds of the vowels have each two grades, the long (prōducta) and the short (correpta).

16. The vowels are pronounced as follows : —

a long as in *father*, a short as in *Cuba ;*

e long as in *they*, e short like a in *desperate ;* †

i long as in *machine*, i short as in *cigar ;* †

o long as in *note*, o short as in *obey ;* ‡

* Sometimes called *linguals* (i. e., tongue letters).

† The sounds of short e and i are therefore nearly but not quite the same as in English *get* and *pin*.

‡ The sound of o is particularly hard to illustrate in English, and the examples given are only approximately correct. The Latin long o is a pure sound, having no tendency towards the oo sound heard at the end of our long o; those who have heard the word "coat" pronounced by careless speakers in New England can get therefrom a clear idea of the Latin short o.

u long like oo in *food*, u short like oo in *hood.;*

y long like the long sound of French *u* or German *ü*, y short like the short sound of the same.

17. The diphthongs have the sounds produced by running together into one sound the vowels of which they are composed. Thus: —

ae is sounded like ay = *yes ;* (ai nearly so) ;

au is sounded like ow in *how ;*

ei is sounded like ei in *eight ;*

oe is sounded like oi in *coin ;* (oi nearly so) ;

ui is sounded nearly like wee in *sweet ;*

eu is sounded like eh-oo (*i. e.,* nearly as in English *feud*, avoiding the tendency to make a short i of the e).

a. The early diphthong ou, having a sound between o and u, soon passed everywhere into one or the other of these letters.

b. During the early empire ae and oe became weakened so as to resemble long e in sound, and were thus often confused with it in spelling.

18. The consonants are sounded as in English, but

c and g are always hard, as in *can* and *get*.

s is always sharp, as in *sin*.

t is always pronounced as in *tent*.

v has the sound of English w in *want*.

i *cōnsonāns* has the sound of English y in *year*.

a. When a consonant is doubled both letters are distinctly sounded ; as in *Iūp-piter, bel-lum, fer-rō*.

b. After g, q, or s, u if followed by a vowel unites closely with these letters, producing the sound heard in English *sanguine, queen, suavity ;* as in *lingua, quārum, suādeō*.

But in the pronoun *suus, sua, suum,* u is a full vowel, except sometimes in verse. *Suus* thus has two syllables, *su-us*.

c. n before c, g, k, q, x, has the sound heard in English *anchor, anguish, anxious ;* as in *anceps, ungō, inquit, anxius*.

d. m and s after a vowel at the end of a word were sounded feebly ; as in *bonum, plēnus*.

é. n before **s** also had a feeble sound, producing the effect of nasalizing and lengthening the preceding vowel; as in *cōnsul, cēnsor, amāns.*

f. The Romans had a tendency to pronounce final **d** like **t**, and also **b** final or before **s** like **p**; as in *haud, ab, urbs.*

g. The aspirated sounds **ch, ph,** and **th,** when first introduced into Latin (about 100 B. C.), had the sounds of **kh, ph,** and **th** in English *inkhorn, upheave, hothouse.* Afterwards **ph** came to be pronounced as in English *phantom,* and **ch** to have the sound of the German guttural **ch,** a somewhat rougher sound than English **ch** in *character,* while the sound of **th** approached that of simple **t.**

h. **e** in *est* (is) was elided in prose as well as verse, when the word before it ended in a vowel or **m,** unless the *est* was emphatic. Thus: *māgna est Dīāna Ephesiōrum* (pronounced māgna'st), *hŏc bellum gerendum est* (pronounced gerendum'st).*

SYLLABLES (*Syllabae*).

19. Every Latin word has as many syllables as it has separate vowels (or diphthongs). Every syllable ends with a vowel, so far as is allowed by the following rules: —

20. A single consonant between two vowels is joined to the second vowel. Thus: *mī-les, so-nus.*

21. The double consonants **x** and **z,** and combinations of consonants which can begin a Latin (or English) word, also **mn,** are joined to the following vowel. Thus: *rē-xit, gā-za, ī-gnō-scō, ā-plau-stre, a-mnis.*

a. In Greek words the Greek usage is followed, by which more combinations of letters can begin a word than in Latin. We

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* As in all languages, many variations from these mechanical rules occurred in Latin as pronounced by the Romans. With the extinction of the nation disappeared, of course, the exact pronunciation of their language. The careful student, however, will observe, as he advances, numerous facts in the growth of Latin forms, which shed light upon the finer points of pronunciation.

write, therefore, *Te-cmēs-sa, cў̆-cnus,* etc. Even *Pha-tnae* is found, although *tn* cannot begin a Greek word.

22. Other combinations of consonants are separated, the first letter being joined to the preceding vowel, all the others to the vowel which follows. Thus: *āc-tus, pran-di-um, in-cōn-sul-tō, vic-trīx, ex-cer-ptum, mōn-stra.*

23. Compounds are separated into their parts. Thus: *ab-eō, sīc-ut.* So also the apparent compounds like *quis-piam.*

24. But compounds are treated like simple words in the two following instances : —

a. If the first part has lost an ending. Thus: *mā-gna-ni-mus (māgnus + animus), lon-gae-vos (longus + aevom).*

b. If the second part would otherwise begin with a combination of consonants impossible at the beginning of a word. Thus: *prōr-sus (prō + versus).* The first consonant in this case is almost always **r**.

25. When the first part of a compound ended with the same letter with which the second part began, the first of these letters was dropped. Thus: *trān-scrībō (trāns + scrībō), dī-spiciō (dis + speciō).*

Note 1. The last syllable of a word is called the ULTIMATE, the last but one the PENULTIMATE or PENULT, the last but two the ANTEPENULTIMATE or ANTEPENULT.

Note 2. A syllable preceded by a vowel is called PURE (*pūra*), as -**us** in *deus*; by a consonant, IMPURE (*impūra*), as -**stat** in *cōnstat.*

Note 3. An initial syllable ending with a vowel, and any other syllable beginning with a vowel, is called OPEN; other syllables are called CLOSE. Thus in *deus* both syllables are open, in *obstat* both are close.

QUANTITY (*Quantitās*).

26. By QUANTITY is meant the relative time required to pronounce a letter or syllable. Quantity is either LONG (*prōducta*), SHORT (*correpta*), or COMMON (*anceps*).

a. The time required to pronounce a short syllable is called a *mora.* A long syllable requires twice as much time, or two *morae.*

27. Syllables are long, short, or common BY NATURE (*nātūrā prōductae, correptae, ancipitēs*) when their quantity is the same as that of the vowel (or diphthong) contained in them. Thus: *ĕădĕm, cōnsŭlēs.*

28. A syllable is long BY POSITION (*positiōne prōducta*) when it contains a short vowel followed by two or more consonants or by one of the double consonants. Thus: *aman*tis, abster*get*, ex*trā.*

29. But a syllable containing a short vowel followed by a mute with a liquid after it is *common by position,** unless the mute belongs to the first part of a compound. Thus in *patris* the first syllable is common, but in *oblātum* (*ob + lātum*) it is long.

a. In real Latin words only l and r after a mute thus make a syllable common, but in Greek words m and n also do so. Thus the first syllable in *Tecmēssa* is common.

NOTE. The pupil should be cautioned that short vowels are *always pronounced* short, even when they occur in syllables which are long or common.

ACCENT (*Accentus*).

30. By ACCENT is meant the way in which some one syllable of every word is uttered to make it more prominent than the other syllables.

a. The Latin accent was of essentially the same nature as English accent; that is, it consisted of a stress of voice upon the accented syllable, but was not so strongly marked as in English. On the other hand, the higher tone or pitch with which an accented syllable is uttered was more marked in Latin than in English. †

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* There are also a few cases of *common vowels*. The quantity of these was originally between long and short, and so in poetry they are sometimes used as long, sometimes as short; in prose they are pronounced short.

† The Roman grammarians of the early empire tried to introduce an artificial system of accents based upon the Greek distinctions of acute,

31. Words of one syllable are regarded as accented;
as, *mē′*, *séd*, *párs*.

But see **34–36**.

32. Words of two syllables are accented upon the first
syllable; as, *pa′-ter*, *vē′-nī*.

33. Words of more than two syllables are accented
upon the penult if that is long (either by nature or by
position), otherwise upon the antepenult;* as, *i-mā′-gō*,
a-mán-tis, but *dó-mi-nus*, *té-ne-brae*.

a. In early Latin the accent could stand farther back than
the antepenult.

Enclitics and Proclitics.

34. Some short words are so closely connected with
the word before or after them that they have no accent of
their own.

35. Words thus closely attached to the word *preceding*
them are called ENCLITICS (*enclitica*), and are joined in
writing with the preceding word. The syllable before an
enclitic in all cases takes the accent. Thus: *virī bonī clā-
rī′que*, good and famous men; *Graecáne an Rōmāna
est mulier*, is the woman Greek or Roman?

a. The commonest enclitics are the following particles and
suffixes: *que*, and; *ve*, or; *ne* (interrog. particle); *ce* (demons.
suffix); and the suffixes attached to pronouns to strengthen them
(see **179**, *b* and *c*, and **186**, *a*): *met. pe* (*ppe*), *pse, pte, te*.

b. Inde is enclitic in *deinde, proinde, subinde*, etc., thus throw-
ing the accent upon the first syllable.

36. PROCLITICS (*proclitica*) are pronounced as part of
the *following* word, without affecting the accent. The
chief proclitics are the negatives and the prepositions of

grave, and circumflex accents, but the treatment of this system does not
belong in a school grammar. See Müller's *Handbuch der klassischen Alter-
tumswissenschaft;* B.: "Lateinische Grammatik," pp. 192 ff.

* For one or two classes of exceptions, see Gen. and Voc. of nouns in
-ius and -ium, **97**, 5, *a*; certain compounds of *faciō*, **298**, *b*.

one syllable. Thus: *nōn ómnis 'moriar*, I shall not all die; *ad úrbem eāmus*, let us go to town.

a. Proclitics receive an accent if emphatic; so also the prepositions when separated from their nouns; as, *in Gallōrum fīnēs profectus est*, he set forth into the country of the Gauls.

NOTE. The accent of a compound word of more than two syllables often helps fix the quantity of a penultimate vowel in the simple word of two syllables. · Thus, the accent of *insā'nus, cōnscri'bō, intéllegit*, fixes the quantity of the penult of *sānus, scribō, legō*, in the mind, because accent, which belongs also to English words, is easier to remember than quantity.

RULES OF QUANTITY.

37. Every vowel is pronounced long or short, according to its own quantity, without regard to the kind of syllable in which it stands. The few common vowels are pronounced short in prose.

NOTE 1. Long vowels are marked thus (‾) in this grammar, common vowels thus (≍); short vowels are left unmarked, except when the mark (˘) is useful to contrast them sharply with a long vowel.

NOTE 2. Vowels followed by two or more consonants (hidden quantities) are treated as short, when their quantity has not been ascertained, at least with probability.

38. A vowel before another vowel or before a diphthong is short; as, e in *meus;* i in *patriae*.

a. The breathing h has no effect as regards quantity. Thus, e in *vehō* is short.

b. Exceptions : —

1. i is long in *dīus* (for *dīvos*).

2. The first vowel is common in *Dĭāna, Ĕheu, ŏhē*.

For other exceptions see **146**, and **246.**

c. Greek words regularly retain their original quantity; as, *Aenēās, Ixīōn, hērōes*.

d. But a few words which have ει in Greek have e in Latin. These are *chorĕa, Malĕa, gynaecĕum*. So some have ĭ in Latin; as, *acadēmĭa. Balineum* and probably *platea* seem to have been always used with the penultimate vowel short. These variations were due to dialectic forms in Greek.

NOTE. The Greek letters are in most cases represented by the corresponding Latin letters; but *v* is represented by **y**, *κ* by **c**, and *φ*, *χ*, and *θ*, by **ph**, **ch**, **th**, respectively, and the diphthongs are reproduced thus: —

αι by **ae**,

ει by $\begin{cases} \bar{\imath} \text{ usually, } \bar{e} \text{ rarely, before a consonant,} \\ \bar{e} \quad `` \quad \bar{\imath} \quad `` \quad \text{ before a vowel,} \end{cases}$

οι by **oe**, αυ by **au**, ευ by **eu**, ου by **u**.

39. All diphthongs are long; as, *aúrum*, *poénaé*.

a. But **ae** in *prae* when compounded with words beginning with a vowel is short; as, *praeacútus*.

This diphthong is sometimes long in Statius.

40. All vowels produced by contraction (see **61**) are long, whether consonants had originally stood between them or not; as, *alíus* (for *aliius*), *cōgō* (for *coagō*), *iūnior* (for *iuvenior*).

41. All vowels before **i** *cōnsonāns*, **nf**, **ns**, **gm**, and **gn**, are long; as, *Māia*, *Pompēius*, *ēius*, *cūius*, *amāns*, *īnferō*, *āgmen*, *rēgnum*.

a. Exceptions are *biiugus*, *quadriiugus*, Greek words in **-egma**, and some others.

42. All vowels before **nt** and **nd** are short; as, *amantis*, *portendō*.

a. But in *nūndinae*, *nōndum*, *prēndō*, the vowel is long by contraction.

b. Further exceptions are *ūndecim*, *quīndecim*, *vēndō*, *vīndēmia*, and some Greek proper names like *Epamīnōndās*.

For vowels before **sc** in inceptive verbs, see **237**, *a*.

43. I is always long before **v**, except in *nivis* and the other case-forms of *nix*, snow.

44. The quantity of a vowel remains the same in all forms of a given word and its derivatives, unless some special cause comes in to change it.

a. Instances are —

1. Nominatives in **-ns** from oblique cases with short vowels; as, *amāns*, but *amantis; mēns*, but *mentī; docēns*, but *docentem*.

2. Cases where the long vowel of a simple word is shortened in a derivative because the accent has left it ; as, *ā'cer, ăcérbus.*

Special Rules.

FINAL SYLLABLES AND MONOSYLLABLES.

I. Vowels.

45. Monosyllables ending in a vowel are long ; as, *dē, mē, quī.*

a. Exceptions are the enclitic particles *ne, que, ve, ce, pe (ppe), pse, pte,* which are short.

46. Final a, e, y are generally *short ;* final i, o, u are almost always *long.**

a. Exceptions : —

(1.) Final a is long in the ablative case (see **91**), and usually in verbs and particles, but short in *ēia, ita, quia,* and *puta* (= suppose).

(2.) Final e is long in the fifth declension (see **132**) and in the imperative of the second conjugation (see **222**) ; also in most adverbs, but short in *bene, male, saepe, ĭnferne, superne,* and words like *facile, temere* (really neut. adj.).

(3.) Final i is common in *mihĭ, tibĭ, sibĭ, ibĭ, ubĭ.*

(4.) Final o is short in *immo, cito, ĭlico, duo,* and generally in *egŏ, homŏ.* It is common in *modŏ,* but short in its compounds.

A few other exceptions will be found in their appropriate places later. (Cf. **62**, *c*, **94, 115, 124, 158.**)

II. Consonants.

47. Nouns and adjectives of one syllable ending in a consonant are long ; as, *sōl, pār.*

a. But *cor, fel, mel, os (ossis), vir,* and probably *vas (vadis)* are short ; also those in -al and -il, except *sāl.*

48. Other words of one syllable and all final syllables are short if they end in any consonant except c or s.

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* The enclitic particles given in **45**, *a*, may be regarded as falling under this rule, since they are never used alone.

a. The following, however, are long: *ēn, nōn, quīn, sīn, cūr, liēn, Hibēr,* and Greek nouns like *āēr, aethēr,* etc.

For other exceptions see **93,** *d,* **94, 97, 7, 98,** *a,* **124,** and **125.**

49. Monosyllables and final syllables in -c are long.

a. But *nec, fac, dōnec* are short always, the pronouns *hĭc* and (if nominative or accusative) *hŏc* sometimes.

50. Monosyllables and final syllables in -as, -es, -os are long, those in -is, -us, -ys are short.

a. Exceptions : —

(1.) **as** is short in *anas,* duck.

(2.) **es** is short in the singular of nouns in -es (genitive *-itis, -etis,* or *-idis*) (see **102**), and in the plural of Greek nouns of the third declension (see **124**).

(3.) **os** is short in *compos, impos,* and the compounds of *os* (*ossis*); also in the singular of the second declension (see **95**).

(4.) **is** and **us** are long in the plural of nouns, adjectives, and pronouns (see **91, 95, 108, 143, 155, 4, 178, 180**).

(5.) **is** is also long in the present of the fourth conjugation (see **222**), and in the verb forms *fīs, īs, sīs, vīs, velīs,* and their compounds.

(6.) **us** is also long in the genitive singular of the fourth declension (see **126**), and in the nominative singular of nouns whose genitive ends in *-ūtis, -ūdis,* or *-ūris.*

For other exceptions see **94, 98, 101, 124, 125, 215,** and **429.**

51. Perfects and supines of two syllables (see **233** ff.) have the penultimate vowel long if only a single consonant follows it ; as, *vēnī, fūgī, vōtum.*

a. Except *bibī, dedī, fidī, scidī, stetī, stitī, tulī ;* and *citum, datum, itum, litum, quitum, ratum, rutum, satum, situm, statum.*

52. The antepenultimate vowel is short in verbs in -iō of the third conjugation (see **230,** *f*) ; as, *capiō, faciō, fodiō, cupiō.*

53. Compound words usually retain the quantity of their parts even when vowels are changed in composition.

INFLECTION (*Flexiō*).

INTRODUCTORY.

Stems and Roots.

54. Words consist of two parts, the STEM and the ENDING.

55. (1.) The STEM belongs to all the forms of the word and expresses the meaning in a *general* way only.

(2.) The ENDING indicates the grammatical relations of the word (gender, case, person, etc.), and thus shows how the meaning is applied in particular instances.

Thus, the word *vōx* (voice) consists of a stem *vōc-* and an ending *-s ;* the ending is changed to express different applications of the idea " voice ; " as, vōc*um,* of voices, vōc*e,* with a voice.

56. Stems themselves consist of two parts, a simple form called the ROOT and an addition called a SUFFIX.

57. The ROOT is the part which belongs to all the words of any one group, and expresses the meaning in a still more general way than the stem.

Thus, the verb *agō*, the adjective *agilis*, and the noun *agitātiō* have the common root ag-.

NOTE. Roots are often indicated thus : √ag.

a. Some roots are used as stems without taking any suffix, and some nouns add no ending to the stem in the nominative case.*

PHONETIC CHANGES.

NOTE. In the formation and growth of words various changes of letters take place as the parts of the word are put together. These changes are

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* These are survivals from the earlier periods of language. At first there were only roots, the suffixes and other endings being themselves independent roots. Then two roots (later more) were united together and presently coalesced into a single form (stem period). Finally the inflectional endings became differentiated from other suffixes, and thus words, as we know them, were developed. All word-formation is thus in reality composition.

the result of an effort to make a combination of sounds (1) easy to pronounce or (2) more agreeable to the ear than the original combination. In the first case the change is called Phonetic Decay; in the second, Euphonic Change.

Vowel Changes.

58. The Latin vowels are produced chiefly with the lips and palate, as follows : —

a is produced by keeping both lips and palate wide open.

o is produced by contracting the lips somewhat.

u is produced by contracting the lips as much as possible.

e is produced by contracting the palate somewhat.

i is produced by contracting the palate as much as possible.

y is produced by contracting both lips and palate as much as possible.

59. Vowels, especially when short, tend to flatten from a through o to u or to weaken from a through e to i. Sometimes also they change from o or u *across* to e or i, as in the following figure : —
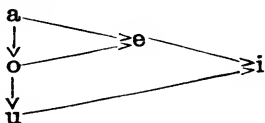
Thus : —

saltō	*but* exsultō.	capiō	*but* incipiō.
servos	*and* servus.	nōmen	*but* nōminis.
factus	*but* īnfectus.	voster	*and* vester.

a. Certain consonants have a special effect upon the vowel before them. Thus, a vowel before l tends to become u, before r to become e. Cf. *epistula* for *epistola*, *vertō* for *vortō*, *pēierō* for *periūrō*.

b. On the other hand, u was avoided after v until about the end of the classical period. Therefore we find forms like *servos, volgus, volt,* in the time of Cicero and Cæsar, though a similar o after other consonants had changed to u, as in *fīcus, multum, vehunt.*

c. So after u this o was retained longer than elsewhere, or else cu was written for quo. Thus, while in Plautus and Terence we have *equos* and *quom* beside *multum*, we find later *ecus* beside *equus*, and *cum* always, never *quum*. On the other hand, *suus*, *tuus*, etc., are the classical forms.

d. u in words like *lubet*, *aestumō*, and in superlatives (especially after t and s) was retained till Cicero's time, instead of becoming i as in other similar cases. Thus: *māxumus*, *optumus*, beside *pulcherrimus*.

60. The diphthongs are sometimes weakened to single long vowels, especially in composition. Then ae becomes ī, oe becomes ū, au becomes ō or ū. Thus: —

quaerō	*but* conquīrō.	plaudō	*but* explōdō.
moenia	*but* mūniō.	claudō	*but* inclūdō.

61. Two vowels coming together are often contracted into one long vowel. The first vowel then usually prevails, but o prevails over the weaker vowels u, e, i, whether before or after them. Thus we have —

mālō	*for*	mā(v)olō.	dēbeō	*from* dē-habeō.
amāstī	*for*	amā(v)istī.	nōlo	*for* nē(v)olō.
amārunt	*for*	amā(v)ērunt.	iūnior	*for* iu(v)enior.
nōrunt	*for*	nō(v)ērunt.	frūctūs	*for* frūctuis.
cōgō	*from*	co(m)-agō.	bīgae	*for* bi-(i)ugae.
		sīrim *for* sī(v)erim.		

62. Vowels originally long had in many cases been shortened in classical times, especially vowels in final syllables (cf. **46–50**).

a. Thus, final a in the nominative of the first declension was originally long.

b. Also many final syllables in -l, -r, -t, -m. Cf. *calcar*, *honor*, *amat*, *amem*, beside *calcāris*, *honōris*, *amātis*, *amēmus*, etc.

c. Nouns and verbs in -o remained long generally through the classical period, but gradually shortened in the time of the empire. So *sermō*, later *sermŏ* ; *amō*, later *amŏ*, etc.

63. The weaker vowels (**e** and **i**) were often dropped; the stronger vowels (**a, o, u**) occasionally.

i. In the middle of a word (*syncopē*) : —

dextra *from* dextera.   nauta *from* nāvita.
vinclum *from* vinculum.

ii. At the end of a word (*apocopē*) : —

ut *from* utī.   neu *from* nēve.

64. Between consonants hard to pronounce together a parasitic vowel (**e** or **u**) was sometimes developed, especially in foreign names. Thus : —

ager *from stem* agro-.   Alcumēna *for* Alcmēna.

Consonant Changes.

The commonest consonant changes are as follows : —

65. A consonant before **l**, **r**, or **s** is often assimilated. Thus : —

puella *for* puer(u)la.   parricīda *for* patricīda.
pressī *for* premsī.

66. Sometimes the assimilation is only partial. Thus : —

i. **b** before **s** or **t** becomes **p**; as : —

scrīpsī *for* scrībsī.   scrīptum *for* scrībtum.

ii. **g** before **t** becomes **c**; as : —

āctus *for* agtus.

For exceptions see **101,**a, and **690,** 1.

iii. **c** before a liquid becomes **g**; as : —

sēgmentum *for* secmentum.

p and **t** sometimes thus become **b** and **d**.

iv. **d**, and sometimes **t** before **t**, become **s**; as : —

claustrum *for* claudtrum.

v. **m** before a palatal or dental becomes **n**; as : —

tunc *for* tumc(e).   eundem *for* eumdem.

In loose compounds **m** remains; cf. *numquam*, etc.

vi. A labial mute before **n** becomes **m**; as: —

<div align="center">

somnum *for* sopnum.

</div>

So **n** before a labial mute or **m** becomes **m**; as: —

<div align="center">

imbellis *for* inbellis.

</div>

vii. **c** and **g** unite with a following **s** to make **x**; as: —

<div align="center">

dux *for* ducs.   rēx *for* rēgs.

</div>

67. **s** between two vowels or before **m** or **n** becomes **r**; as: —

<div align="center">

eram *for* esam.   cf. generis *from* genus.

veternus *for* vetusnus (cf. 59, *a*).

</div>

68. **v** before a consonant becomes **u**, and then if preceded by **a** forms the diphthong **au**. Thus: —

<div align="center">

solūtus *for* solvtus.   cautus *for* cavtus.

</div>

Cf. 63, i.

69. Consonants are sometimes dropped (elision).

i. Rarely at the beginning of a word, as: —

<div align="center">

nōscō *for* gnōscō.   lātum *for* tlātum.

nātus *for* gnātus.   līs   *for* stlīs.

</div>

ii. In the middle of a word, the preceding vowel being then generally lengthened. Thus: —

(1.) **c** and **g** between a liquid and a following **s** or **t**; as: —

<div align="center">

spārsī *for* spārgsī, *cf.* spargō.

</div>

or before **m** or **n**; as: —

<div align="center">

iūmentum *for* iugmentum, *cf.* iugō.

lūna   *for* lūcna,   *cf.* lūceō.

</div>

(2.) **d** and **t** before **s** and sometimes before other letters, as: —

<div align="center">

pēs   *for* peds, *cf. gen.* pedis.   rāmus *for* rādmus, *cf.* rādīx.

clausī *for* claudsī, *cf.* claudō.   suāvis *for* suādvis, *cf.* suādeō.

</div>

For exceptions see **66**, iv.

(3.) **n** before **s**, unless **t** has already fallen out, as: —

sanguīs *for* sanguīns.   vīcēsimus *for* vīcēnsimus.

fōrmōsus *for* fōrmōnsus.

but mōns *for* monts, *cf. gen.* montis.

amāns *for* amants, *cf. gen.* amantis, *etc.*

a. In Greek words, **nt** fall out as in the original; as, *elephās, elephantis.*

(4.) **i** *cōnsonāns* before a vowel **i** (cf. **3,** *f*) ; as : —

plēbēī *for* plēbēiī.   ăbiciō *for* abiiciō, etc.

(5.) **r** occasionally and **s** often ; as : —

pēierō *for* periūrō.   iūdex *for* iūsdex.

trēdecim *for* trēsdecim.

(6.) **v** often, and then if two vowels came together contraction takes place ; as : —

iūtus *for* iuvtus.   mōtus *for* movtus.   aetās *for* aevitās.

iii. At the end of a word, whenever two consonants come together, the second, unless it be **s**, is dropped and the preceding vowel not lengthened. Thus : —

mel, *cf. gen.* mellis.   cor, *cf. gen.* cordis.

In *os* (*ossis*), **s** is dropped, as **ss** cannot end a word.

70. A parasitic **p** is developed between **m** and a following **s** or **t** ; as : —

hiemps *for* hiems.   sūmpsī *for* sūmsī.   sūmptum *for* sūmtum.

71. Kindred consonants are sometimes interchanged. Thus : —

c and **g**, as *trecēnī, trīginta.*

d and **t**, as *set, haut,* beside *sed, haud.*

t and **s** in many suffixes, as *to, so, tūrā, sūrā* (cf. **255, 1,** and **274**).

r and **l** in the suffixes *rā, lā ; ris, lis,* etc. (cf. **258,** and **260**).

72. The liquids **l** and **r** sometimes change places with the root vowel accompanying them (*metathesis*). Thus : —

cernō *and* crētum.   sternō *and* strātum.

Other consonants very rarely do the same.

PARTS OF SPEECH.

73. There are eight classes of words in Latin, called PARTS OF SPEECH. They are Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections. The last four are sometimes called PARTICLES.

74. (1.) A NOUN — also called SUBSTANTIVE — (*nōmen*) is the name of something; as, *Caesar; Rōma*, Rome; *avis*, bird; *virtūs*, virtue.

(2.) An ADJECTIVE (*adiectīvum*) is a word used with a noun to express a quality of it or to describe it in some way; as, *bonus*, good; *māgnus*, great; *tantus*, so great.

(3.) A PRONOUN (*prōnōmen*) is a word used to supply the place of a noun; as, *tū*, thou; *ille*, he or that; *quī*, who.

(4.) A VERB (*verbum*) is a word by which something is affirmed or stated; as, *regit*, he rules; *eram*, I was.

(5.) An ADVERB (*adverbium*) is a word used to limit or describe the meaning of a verb, adjective, or another adverb; as, *bene*, well; *saepe*, often.

NOTE. Observe that a descriptive adverb has the same relation to its verb which a descriptive adjective has to its noun. Thus, in the expression "he acted nobly," the adverb "nobly" limits "acted" in just the same way in which "noble" limits "act" in the expression "a noble act."

(6.) A PREPOSITION (*praepositiō*) is a word which expresses the relation between a noun or pronoun and some other word; as, *cum*, with; *sub*, under.

(7.) A CONJUNCTION (*coniūnctiō*) is a word used to connect other words or combinations of words; as, *et*, and; *nam*, for.

(8.) An INTERJECTION (*interiectiō*) is a word used to make an exclamation expressing some emotion; as, *ecce*, lo! *euge*, well done!

Note. The inflection of nouns, adjectives, and pronouns is called DE-CLENSION (*dēclinātiō*), that of verbs, CONJUGATION (*coniugātiō*). Some adjectives and the adverbs derived from them also undergo COMPARISON (*comparātiō*) to show the degree of their application. The other parts of speech are not inflected.

NOUNS.

75. Nouns (*nōmina*) are divided into —

i. ABSTRACT (*nōmina abstrācta*), or names of qualities, actions, or notions; as, *bonitās*, goodness; *ōtium*, rest; *fēstīnātiō*, haste.

ii. CONCRETE (*nōmina concrēta*), or names of individual objects.

76. Concrete nouns are divided into —

i. PROPER nouns (*nōmina propria*), or names of persons, places, etc. ; as, *Caesar; Rōma*, Rome.

ii. COMMON or APPELLATIVE nouns (*nōmina appellātīva*), or names of *classes* of objects; as, *homŏ*, man; *avis*, bird; *mendācium*, lie.

iii. COLLECTIVE nouns (*nōmina collēctīva*), or names of *groups* of objects; as, *exercitus*, army; *populus*, the people.

iv. MATERIAL nouns (*nōmina māteriālia*), or names of materials; as, *līgnum*, wood; *cibus*, food.

77. Nouns have GENDER, NUMBER, and CASE.

Gender (*Genus*).

78. The GENDER of a noun is its distinction in regard to sex. There are three genders in Latin, MASCULINE (*māsculīnum*), FEMININE (*fēminīnum*), and NEUTER (*neutrum*).

79. Gender is of two kinds: NATURAL, corresponding to the real sex of the object, and GRAMMATICAL, attached to particular word-endings without any regard to sex. The natural gender has the precedence of grammatical gender in nouns denoting male or female beings.

80. Masculine are the following classes of nouns : —

i. Names of male beings and of nations.

ii. Names of rivers, winds, and months.

NOTE. The words for river (*fluvius* and *amnis*), for wind (*ventus*), and for month (*mēnsis*) are masculine, and the individual names were probably at first adjectives agreeing with these.

81. Feminine are the following classes of nouns : —

i. Names of female beings.

ii. Names of countries, towns, islands, trees, plants, and usually gems.

82. Neuter are the following classes of nouns : —

i. Names of the letters and indeclinable nouns.

ii. Words used merely as such without grammatical relations; as, *pater est dīsyllabum*, [the word] father is a word of two syllables.

iii. Other parts of speech, phrases, and clauses used as nouns.

83. Some words are either masculine or feminine, and such are said to be of common gender (*genus commūne*); as, *hostis*, enemy; *bōs*, ox or cow.

NOTE. When such nouns denote things their gender is sometimes called *doubtful* (*anceps*), but this term is becoming obsolete.

84. Some names of animals include both sexes, but have only one gender; as, *passer*, m., sparrow; *volpēs*, f., fox. They are called EPICENE nouns (*epicoena* or *prō-mīscua*). They generally have the gender of their terminations.

a. When it is necessary to distinguish the sex in these nouns, the word *mās* or *fēmina* is put in apposition with them; as, *volpēs mās*, a male fox.

NUMBER (*Numerus*).

85. The NUMBER of a noun shows whether one thing is meant by it or more than one.

86. There are two numbers in Latin, the SINGULAR (*singulāris*), denoting one object, and the PLURAL (*plūrālis*), denoting more than one.

a. There are two instances of a lost DUAL number (*duālis*), denoting two objects; namely, *ambō*, both, and *duo*, two.

<center>CASE (*Cāsus*).</center>

87. The CASE of a noun shows its relation to other words.

88. There are six cases in Latin: —

(1.) The NOMINATIVE (*nōminātīvus*), which denotes the noun as a word, and especially indicates the relation of the subject to a finite verb.

(2.) The GENITIVE (*genetīvus*), which expresses relations of possession, origin, and such others as are mostly expressed by the preposition *of* in English.

(3.) The DATIVE (*datīvus*), which expresses that *to* or *for* which anything is or is done.

(4.) The ACCUSATIVE (*accūsātīvus*), which denotes the relation of an object to a transitive verb or preposition.

(5.) The VOCATIVE (*vocātīvus*), which is used to address a person or thing.

(6.) The ABLATIVE (*ablātīvus*), which expresses various adverbial relations, such as are expressed in English mostly by the prepositions *by, from, with.*

a. There are remnants of a seventh case called the LOCATIVE (*locātīvus*), which was once used to denote the place where a thing was or was done, but afterwards coalesced in most of its forms with the ablative. (See **93, 97, 3,** and **112.**)

b. Indications of a special case-form to denote the means or instrument of an action (INSTRUMENTAL case) also occur, but this case became early absorbed in the ablative.

c. The nominative and vocative are sometimes called DIRECT cases (*cāsūs rēctī*), *i. e.*, uninflected cases; the others OBLIQUE cases (*cāsūs oblīquī*), *i. e.*, inflected cases.

d. The vocative is properly not a case at all, and, except in some Greek nouns and in the singular of masculine (and feminine) nouns of the second declension ending in -os or -us (see **95**), has always the same form as the nominative.

Declension (*Dēclīnātiō*).

89. There are five declensions in Latin, distinguished by the last letter of the stems which they include, or (in dictionaries) by the endings of the genitive singular. Thus : —

Declension	Stem-vowel	Ending of Genitive Singular
I.	ā	-ae
II.	o	-i
III.	i *or a consonant*	-is
IV.	u	-ūs
V.	ē	-ēi

a. The final letter of the stem is called the characteristic, and appears most clearly in the genitive plural, as follows : —

Declension	Ending of Gen. Plural
I.	-ārum
II.	-ōrum
III.	-ium *or* -um
IV.	-uum
V.	-ērum

90. The regular endings of the different cases, combined according to the laws of euphonic change, with the characteristics of the five declensions, are given on p. 26.

a. It will be noticed that when the same ending occurs in both singular and plural, it usually has a short vowel in the singular and a long one in the plural.

b. It will be seen further that —

(1.) The nominative singular of masculines and feminines generally ends in -s.

(2.) The accusative singular of masculines and feminines always ends in -m.

	I.	II.		III.				IV.		V.
				Consonant		-ĭ				
Stem	-ā	-ŏ						-ŭ		-ē
		M. & F.	N.	M. & F.	N.	M. & F.	N.	M. & F.	N.	
N.	-ă	-ŏs, -ŭs, -ĕr, -ĭr	-ŏm -ŭm	-s with euphonic change.	like stem.	-s with euphonic change.	like stem.	-ŭs	-ū	-ēs
G.	-ae	-ī		-ĭs		-ĭs		-ūs	-ūs	-ēī (-ĕī)
D.	-ae	-ī		-ī		-ī		-uī (-ū)	-ū	-ēī (-ĕī)
Ac.	-am	-ŏm -ŭm	like nom.	-ĕm	like nom.	-ĭm (-ĕm)	like nom.	-um	like nom.	-em
V.	like nom.	-ĕ, or like nom.	like nom.	like nom.	like nom.	like nom.	like nom.	like nom.	-ū	like nom.
Ab.	-ā	-ō	-ō	-ĕ		-ī (-ĕ)		-ū	-ū	-ē
N. & V.	-ae	-ī	-ă	-ēs	-ă	-ēs	-ĭa	-ūs	-ŭa	-ēs
G.	-ārum (-ŭm)	-ōrum (-ûm, -ōm)		-um		-ĭum		-uum		-ērum
D. & Ab.	-īs (-ābus)	-īs (-ōbus)		-ĭbus		-ĭbus		-ĭbus (-ŭbus)		-ēbus
Ac.	-ās	-ōs	-ă	-ēs	-ă	-īs (-ēs)	-ĭa	-ūs	-ŭa	-ēs

Singular: N., G., D., Ac., V., Ab.   Plural: N. & V., G., D. & Ab., Ac.

(3.) The vocative is always like the nominative except in the singular of second declension nouns in -os and -us.

(4.) The dative and ablative plural are always alike.

(5.) The genitive plural always ends in -um, except occasionally in second declension nouns in -os and -om.

(6.) The accusative plural of masculines and feminines always ends in -s.

(7.) In neuters the accusative as well as the vocative is like the nominative, and in the plural these cases always end in -a.

(8.) The final vowels i, o, u are always long (cf. 46) ; a is short except in the ablative singular of the first declension ; e is short except in the fifth declension.

NOTE. These (apparent) endings grew from the combination of a nearly or quite uniform set of case-endings with the different kinds of stems. The original endings were of course common to the different members of the Indo-European parent language. The earliest forms which they show in Latin are as follows :—

	Singular.		Plural.	
	M. & F.	N.	M. & F.	N.
Nom. and Voc.	-s	—	-s	-a
Gen.		-os		-sum
Dat.		-i		-bus
Acc.	-m	—	-s	-a
Abl.		-d		-bus
[Loc.]		-i		-is

Most of the development from these endings to the common endings met in literature is easy to trace by the rules of euphonic change given above (58–72). A few points, however, need further mention. The -s had dropped from the nominative of the first declension, and the -d of the ablative had almost disappeared, when literature began. This -d belonged only to ā-, o-, and i- stems. The ablative of consonant and u- stems came from the old instrumental case in e ; that of ē- stems was formed later to correspond to ā- stems. In the first declension the ending of the genitive singular gave way to a new one, -āī, later -ae, which is very probably the locative ending transferred to the genitive case. A like transposition of the locative ending took place in the dative and ablative plural of the first and second declensions. -em in the accusative singular of consonant stems is probably the Latin representative of an earlier vowel-m. Cf. *Handbuch der klassischen Altertumswissenschaft*, edited by Iwan Müller, vol. ii., Part I., B. : "Lateinische Formenlehre," by J. Stolz, pp. 153, 213 *et alias*.

FIRST DECLENSION.

91. The first declension consists of the nouns whose stems end in -ā. The nominative is the same as the stem with the vowel shortened. They are thus declined : —

<div align="center">mūsa, a muse.</div>

Stem   mūsā-

Singular.	*Plural.*
Nom. mūsa, a muse.	mūsae, muses.
Gen. mūsae, of a muse.	mūsārum, of muses.
Dat. mūsae, to a muse.	mūsīs, to muses.
Acc. mūsam, a muse.	mūsās, muses.
Voc. mūsa, thou muse.	mūsae, ye muses.
Abl. mūsā, from, by, with a muse.	mūsīs, from, by, with muses.

GENDER.

92. Nouns of the first declension are regularly feminine.

a. Nouns which denote male beings are masculine ; as, *scrība*, clerk ; *poēta*, poet. So *Hadria*, the Adriatic Sea (properly, the god of that sea). So also various names of rivers (cf. **80,** ii.).

CASE-FORMS.

93. The locative of the first declension ends in -ae in the singular and in -īs (like the ablative) in the plural; as, *Rōmae*, at Rome ; *Athēnīs*, at Athens.

a. An old form of the genitive singular in -āī occurs in the poets ; as, *aulāī*. The same ending is found in the dative, but only as a diphthong.

b. Like the stem vowel the nominative ending in the first declension was originally long, and the nominative is sometimes found with the final a long in early poetry ; as, *puellā*.

c. The old genitive singular in -ās is used in the word *familia*, when combined with *pater*, *māter*, *fīlius*, or *fīlia*. Thus : *pater familiās*, a householder.

d. The old genitive plural in -**ūm** instead of -**ārum** is retained in compounds of *cola* and *gena,* in many names of nations, and in the words *amphora,* a liquid measure, and *drachma,* a Greek coin.

e. A dative and ablative plural in -**ābus** is sometimes found. This form is usual only in *dea,* goddess, and *fīlia,* daughter, to distinguish them from the same cases of *deus,* god, and *fīlius,* son.

f. In words like *Bāiae,* the **i** of the stem is dropped before the ending of the dative and ablative plural; as, *Bāīs* for *Bāiīs.* (Cf. **3,** *f,* and **69,** ii., 4.)

For other rare old case forms, cf. Bücheler, *Grundriss der lat. Declination.*

GREEK NOUNS.

NOTE. Nouns taken from the Greek were latinized to a greater or a less degree according to the time when they came into the language. The nouns borrowed early show more Latin forms, while those which came in at the height of the classical period retain more of their Greek aspect. Often a Latin form is the more common in prose, while the Greek form is preferred by the poets.

94. Greek nouns in the first declension end in -a or -ē feminine, in -ās or -ēs masculine. The Greek forms occur only in the singular; and in nouns in -a they are chiefly confined to the accusative case.

The declension of the singular is as shown below. The plural is like that of pure Latin nouns.

Nom.	**Ossa**	epitomē	tiārās	comētēs	Anchīsēs
Gen.	**Ossae**	epitomēs (-ae)	tiārae	comētae	Anchīsae
Dat.	**Ossae**	epitomae (-ē)	tiārae	comētae	Anchīsae
Acc.	**Ossam (-an** *or* -**ān) ***	epitomēn (-am)	tiāram (-ān)	comēten (-am)	Anchīsēn (-am)
Voc.	**Ossa**	epitomē	tiārā (-a)	comēta	Anchīsa (-ē)
Abl.	**Ossā**	epitomē (-ā)	tiārā	comētā (-ē)	Anchīsē (-ā)

SECOND DECLENSION.

95. The second declension consists of the nouns whose stems end in -o. The nominative ending is -us (-os)

* The forms in parentheses are the less common ones.

masculine and a few feminine, -er or -ir * masculine,
um- (-om) neuter. The declension is as follows : —

dominus, master.   rēgnum, kingdom.

servos (later servus), slave.

Stem	domino-	servo-	rēgno-

Singular.

Nom.	dominus	servos (servus)	rēgnum
Gen.	dominī	servī	rēgnī
D. & A.	dominō	servō	rēgnō
Acc.	dominum	servom (servum)	rēgnum
Voc.	domine	serve	rēgnum

Plural.

N. & V.	dominī	servī	rēgna
Gen.	dominōrum	servōrum	rēgnōrum
D. & A.	dominīs	servīs	rēgnīs
Acc.	dominōs	servōs	rēgna

gener, son-in-law.   ager, field.   vir, man.

Stem	genero-	agro-	viro-

Singular.

N. & V.	gener	ager	vir
Gen.	generī	agrī	virī
D. & A.	generō	agrō	virō
Acc.	generum	agrum	virum

Plural.

N. & V.	generī	agrī	virī
Gen.	generōrum	agrōrum	virōrum
D. & A.	generīs	agrīs	virīs
Acc.	generōs	agrōs	virōs

* The only nouns in -ir are *vir* (man), and (chiefly in late Latin) *lēvir*,
husband's brother.

EXCEPTIONS IN GENDER.

96. The following nouns are —

(1.) Feminine : —

alvos, belly.	*diphthongus,* diphthong.
atomus, atom.	*humus,* ground.
carbasus, flax, sail.	*vannus,* grain-fan.
colus, distaff.	

Also most names of countries, towns, islands, trees, plants, and gems (cf. **81,** ii.), with a few other comparatively rare nouns.

(2.) Neuter : —

pelagus, sea ; *vīrus,* poison ; and generally *volgus,* crowd.

CASE-FORMS.

97. **(1.)** Stems in **ro-** preceded by a consonant generally form the nominative by dropping the stem vowel **o** and developing a parasitic **e** before the **r** (see **64**), as in *ager.* (Cf. paradigm.)

(2.) In the following nouns the **e** belongs to the stem, and is of course retained through all the cases, as in *gener.* (Cf. paradigm.)

adulter, adulterer.	*puer,* boy.
gener, son-in-law.	*socer,* father-in-law.
Līber, Bacchus.	*vesper,* evening.

Also the compounds from *ferō* and *gerō* which end in *-fer* or *-ger;* as, *Lūcifer,* the morning star (*i. e.,* light-bringer); *armiger,* armor-bearer.

(3.) The locative of the second declension ends in **-ī** in the singular, and in **-īs** (like the ablative) in the plural; as, *Corinthī,* at Corinth ; *Vēīs,* at Veii.

(4.) Nouns in **-ius** and **-ium** formed the genitive singular in **-ī** (not **-iī**) until about 45 B. C. Thus: *gladius, gladī; negōtium, negōtī.* In proper names the single **-ī** in the genitive was retained much later.

(5.) The vocative singular of proper names in -iŭs and
-ium, and of the nouns *fīlius*, son, and *genius*, guardian
spirit, drops the e. Thus: *Mercurī, fīlī, genī.* Other
nouns in -ius are not found in the vocative singular.

a. The accent of these genitives and vocatives is on the penult
even though short; as, *Mercúrī.*

(6.) *Deus*, god, is thus declined : —

	Singular.	*Plural.*
N. and V.	deus	deī, diī, dī
Gen.	deī	deōrum, deūm
Dat. and Abl.	deō	deīs, diīs, dīs
Acc.	deum	deōs

a. The forms *deī, deīs* are more common than *diī, diīs, dī,
dīs*, until after Cicero's time.

(7.) Nouns denoting money, weight, or measure gener-
ally retain the old form -ūm (-ōm) instead of -ōrum in the
genitive plural; as, *nummūm*, of coin; *modiūm*, of bushels.

a. Many other such genitives occur in verse; and the follow-
ing are sometimes found in prose: *deūm, duumvirūm, fabrūm*
(always when used with *praefectus*); also *liberūm* (meaning
children), and *sociūm* when used of the *Italian* allies.

For other rare old forms, cf. Bücheler's *Grundriss.*

GREEK NOUNS.

98. Greek nouns in the second declension end in -os,
-ōs, or -us masculine (or feminine), -on neuter. They
are thus declined : —

Nom.	Dēlos	Androgeōs	Orpheus	barbiton (lyre)
Dat.	Dēlī	Androgeō (-ī)	Orpheī (-os)	barbitī
Gen.	Dēlō	Androgeō	Orphei (-ō)	barbitō
Acc.	Dēlon (-um)	Androgeō (-ōn)	Orphea	barbiton
Voc.	Dēle	Androgeōs	Orpheu	barbiton
Abl.	Dēlō	Androgeō	Orpheō	barbitō

a. The plural is like that of pure Latin nouns, except that the nominative sometimes ends in **-oe**; as, *Adelphoe;* and the genitive (especially in titles of books) in **-ōn**; as, *Georgicōn,* of the Georgics.

b. Proper names in **-er** (Greek -*ρος*) are generally declined as pure Latin nouns.   Thus: *Alexander, Antipater;* gen. *Alexandrī, Antipatrī.*

c. Isolated forms, corresponding directly to the Greek, are the neuter plurals (nom. and acc.) *pelagē* (of *pelagus,* sea), *cētē* (of *cētus,* whale), and *Tempē;* the nominative *Panthūs* and vocative *Panthū;* the genitive *Menandrū.*

d. *Iēsūs* has accusative *Iēsum,* and in all other cases *Iēsū.*

THIRD DECLENSION.

99. The third declension, unlike the others, includes two * kinds of stems, the i- stems and the consonant stems. It has also two u- stems, which are treated like consonant stems.

CONSONANT STEMS.

100. Consonant stems can be conveniently studied in the following three groups: —

1. Those which add **s** to form the nominative singular.

2. Those which have no **s** in the nominative singular.

3. Those which were originally s- stems.

In all of these groups the nominative sometimes has the stem vowel varied.   (See below.)

Nouns Adding S in Nominative Singular.

101. The nominative singular is formed by adding **s** in the case of masculine and feminine mute stems, of the two u- stems, and of the only stem in m-.†

* The third declension thus really includes two declensions, but the case-forms for i- stems and those for consonant stems fell together to such an extent as the language grew that it is best to combine the two kinds of stems in one declension.

† This is the stem *hiem-,* which besides adding **s** in the nominative develops a parasitic **p.**   Thus: *hiemps,* f., winter, gen. *hiemis.*

a. A labial mute (b or p) remains unchanged before s, a palatal (c or g) unites with s to form x, a dental (d or t) disappears before s. The two u- stems lengthen the stem vowel.

b. Four dental stems also lengthen the stem vowel: *ped-*, nom. *pēs*, m., foot; *abiet-*, nom. *abiēs*, f., fir-tree; *ariet-*, nom. *ariēs*, m., ram; *pariet-*, nom. *pariēs*, m., wall.

c. Mute stems with i before the mute usually show e instead of i in the nominative; as, *mīlit-*, nom. *mīles*, m., soldier; *remig-*, nom. *remex*, m., oarsman. So also *aucup-*, nom. *auceps*, m., bird-catcher. Exceptions are *calic-*, nom. *calix*, m., cup; *lapid-*, nom. *lapis*, m., stone ; and Greek stems in *id-*.

d. The stem *bov-* makes *bōs*, c.,* ox or cow; *niv-* (originally *nigv-*) makes *nix*, f., snow; *coniug-* has a parasitic n in the nominative. Thus: *coniunx*, c., spouse, gen. *coniugis*.

102. Such nouns are thus declined : —

	forceps, c., pincers	rēx, m., king	lapis, m., stone	mīles, m., soldier	sūs, c., swine
Stem	forcip-	rēg-	lapid-	mīlit-	su-

Singular.

	forceps	rēx	lapis	mīles	sūs
N. and V.	forceps	rēx	lapis	mīles	sūs
Gen.	forcipis	rēgis	lapidis	mīlitis	suis
Dat.	forcipī	rēgī	lapidī	mīlitī	suī
Acc.	forcipem	rēgem	lapidem	mīlitem	suem
Abl.	forcipe	rēge	lapide	mīlite	sue

Plural.

N. Acc. and V.	forcipēs	rēgēs	lapidēs	mīlitēs	suēs
Gen.	forcipum	rēgum	lapidum	mīlitum	suum
Dat. and Abl.	forcipibus	rēgibus	lapidibus	mīlitibus	subus (suibus)

Nouns with No S in Nominative Singular.

103. Stems in l-, n-, or r-, and the few neuters in t- (also one in d-†), add no s, but themselves serve as nominatives, either unchanged or with the following modifications : —

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* *I. e.*, common gender.

† Namely, *cord-*, nom. *cor*, heart.

a. Sal-, nom. *sāl*, m., salt; *lar-*, nom. *Lār*, m., hearth-god; and the Greek stems *āĕr-*, nom. *āēr*, m., air; and *aether-*, nom. *aethēr*, m., upper air, lengthen the stem vowel. The stem *calcār-* shortens the vowel: *calcar*, n., spur.

b. Stems ending in two consonants drop the second (cf. 69 iii.); as, *mell-*, nom. *mel*, n., honey. Two also lengthen the vowel: *lact-*, nom. *lāc*, n., milk; and *farr-*, nom. *fār*, n., spelt.

c. Stems in ōn- and those in din- or gin- drop the n and end the nominative in ō; as, *leōn-*, nom. *leō*, m., lion; *virgin-*, nom. *virgō*, f., maiden. So also *turbin-*, nom. *turbō*, m., whirlwind; and *carn-*, nom. *carō*, f., flesh. Cf. *homin-*, nom. *homŏ̄*, m., man.

d. Other stems in in- show en in the nominative; as, *carmin-*, nom. *carmen*, n., song; *flāmin-*, nom. *flāmen*, m., (a kind of) priest.

e. Stems in tr- develop a parasitic e in the nominative; as, *patr-*, nom. *pater*, m., father; *mātr-*, nom. *māter*, f., mother. (Cf. also Vowel stems, 108, *b,* and 97, 1.)

f. The stem *capit-* makes *caput*, n., head. Greek neuter stems in *at-* drop the *t;* as, *poēmat-*, nom. *poēma*, n., poem.

104. Such nouns are thus declined: —

	cōnsul, m., consul	leō, m., lion	virgō, f., maiden
Stem	cōnsul-	leōn-	virgin-

Singular.

N. & V.	cōnsul	leō	virgō
Gen.	cōnsulis	leōnis	virginis
Dat.	cōnsulī	leōnī	virginī
Acc.	cōnsulem	leōnem	virginem
Abl.	cōnsule	leōne	virgine

Plural.

N. Acc. & V.	cōnsulēs	leōnēs	virginēs
Gen.	cōnsulum	leōnum	virginum
Dat. & Abl.	cōnsulibus	leōnibus	virginibus

nōmen, n., name   **caput,** n., head   **pater,** m., father

Stem	nōmin-	capit-	patr-

Singular.

N. & V.	nōmen	caput	pater
Gen.	nōminis	capitis	patris
Dat.	nōminī	capitī	patrī
Acc.	nōmen	caput	patrem
Abl.	nōmine	capite	patre

Plural.

N. A. &V.	nōmina	capita	patrēs
Gen.	nōminum	capitum	patrum
D. & Ab.	nōminibus	capitibus	patribus

Stems Originally Ending in S.

105. Of the many nouns which originally had s- stems, only *vās*, n., vase, gen. *vāsis*, retains the s in declension, and this noun passes in the plural into the second declension (see paradigm, **107**). In the other nouns s becomes r in declension, *i. e.*, between two vowels. (Cf. **67**.)

106. These nouns show the following forms in the nominative singular : —

a. Some masculine nouns in -ōs retain the original form ; as, *flōs*, flower, gen. *flōris ;* more commonly, however, they have -or ; as, *amor*, love, gen. *amōris*. A few have both forms ; as, *honōs* or *honor*, honor. So the feminine *arbōs* or *arbor*, tree, gen. *arbŏris*.

b. Neuter stems in or- (orig. os-) generally have the nominative in -us ; as, *corpus*, body, gen. *corporis*. They frequently have the stem vowel weakened to e in the oblique cases ; as, *opus*, work, gen. *operis*. A few have -ur in the nominative ; as, *rōbur*, strength, gen. *rōboris*.

c. After the analogy of neuters are formed the masculines *lepus*, hare, gen. *leporis ; Ligus*, Ligurian, gen. *Liguris ;* and the feminine *Venus*, gen. *Veneris*.

d. The original s appears also in the following : —

Stem	Nom.	Stem	Nom.
aer-	*aes*, n., copper.	*mūr-*	*mūs*, c., mouse.
Cerer-	*Cerēs*, f., Ceres.	*pūr-*	*pūs*, n., pus.
crūr-	*crūs*, n., leg.	*rūr-*	*rūs*, n., country.
glīr-	*glīs*, m., dormouse.	*tellūr-*	*tellūs*, f., earth.
iūr-	*iūs*, n., right.	*tūr-*	*tūs*, n., frankincense.
mŭr-	*mās*, m., male being.		

e. A few masculine stems in er- have the nominative in -is, either alone or beside a form in -er.   These are : —

Stem	Nom.
ciner-	*cinis*, ashes.
pulver-	*pulvis*, dust.
vōmer-	$\left\{ \begin{matrix} v\bar{o}mer, \\ v\bar{o}mis, \end{matrix} \right\}$ ploughshare.

107. Such nouns are thus declined : —

	flōs, m., flower	**honor**, m., honor	**pulvis**, m., dust
Stem	**flōr-**	**honōr-**	**pulver-**
		Singular.	
N. & V.	**flōs**	honōs $\big\}$ honor	**pulvis**
Gen.	**flōris**	**honōris**	**pulveris**
Dat.	**flōrī**	**honōrī**	**pulverī**
Acc.	**flōrem**	**honōrem**	**pulverem**
Abl.	**flōre**	**honōre**	**pulvere**
		Plural.	
N. Acc. & V.	**flōrēs**	**honōrēs**	**pulverēs**
Gen.	**flōrum**	**honōrum**	**pulverum**
Dat. & Abl.	**flōribus**	**honōribus**	**pulveribus**

	corpus, n., body	**opus**, n., work	**vās**, n., vase
Stem	**corpor-**	**oper-**	**vās-**
		Singular.	
N. Acc. & V.	**corpus**	**opus**	**vās**
Gen.	**corporis**	**operis**	**vāsis**
Dat.	**corporī**	**operī**	**vāsī**
Abl.	**corpore**	**opere**	**vāse**
		Plural.	
N. Acc. & V.	**corpora**	**opera**	**vāsa**
Gen.	**corporum**	**operum**	**vāsōrum**
Dat. & Abl.	**corporibus**	**operibus**	**vāsīs**

I- STEMS.

108. Masculine and feminine i- stems add **s** to form the nominative. Neuters add no **s**, but show **e** instead of **i** in the nominative. Those in āli- and āri- drop the **i** and shorten the **ā**.* Thus:

Stem	Nom.
siti-	*sitis*, f., thirst.
mari-	*mare*, n., sea.
animāli-	*animal*, n., living thing.
exemplāri-	*exemplar*, n., pattern.

a. But a number of nouns, chiefly feminine, form the nominative in -ēs. The common ones are as follows:—

aedēs, f., temple (also *aedis*).	*prōlēs*, f., offspring.
caedēs, f., bloodshed.	*pūbēs*, f., youth.
clādēs, f., disaster.	*sēdēs*, f., seat.
compāgēs, f., joint (in building).	*sordēs*, f., dirt.
famēs, f., hunger.	*strāgēs*, f., carnage.
fēlēs, f., cat.	*struēs*, f., heap.
lābēs, f., ruin.	*subolēs*, f., offspring.
luēs, f., plague.	*tābēs*, f., wasting.
mōlēs, f., mass.	*torquēs*, c., necklace.
nūbēs, f., cloud.	*vātēs*, c., seer.
palumbēs, c., wood-pigeon.	*veprēs*, m., bramble.

b. A few stems in bri- and tri- drop the i- and develop a parasitic **e**. (Cf. **103**, *e*, and **97**, 1.) Thus:—

Stem	Nom.
imbri-	*imber*, m., shower.
lintri-	*linter*, f., boat.

NOTE. There was a tendency on the part of nouns with i- stems to pass into consonant stems, and between the nouns with complete i- stem forms and those with complete consonant stem forms are found various words whose forms show different stages in the passage from the former to the latter.

* Such nouns were originally neuter adjectives.

109. The following paradigms exhibit the mixing of the consonant stems and i- stems, beginning with a pure i- stem on the left and going on the right to nouns which, retaining the i- stem in the plural, had become consonant stems in the singular: —

	sitis, f., thirst.	mare, n., sea.	turris, f., tower.	imber, m., shower.	hostis, c., enemy.	nūbēs,* f., cloud.	aetās, f., age.
Stem	siti-	mari-	turri-	imbri-	hosti-	nūb(i)-	aetāt(i)-
				Singular.			
N. & V.	sitis	mare	turris	imber	hostis	nūbēs	aetās
Gen.	sitis	maris	turris	imbris	hostis	nūbis	aetātis
Dat.	sitī	marī	turrī	imbrī	hostī	nūbī	aetātī
Acc.	sitim	mare	turrim (-em)	imbrem	hostem	nūbem	aetātem
Abl.	sitī	marī	turrī (-e)	imbre (-ī)	hoste	nūbe	aetāte
				Plural.			
N. & V.		maria	turrēs	imbrēs	hostēs	nūbēs	aetātēs
Gen.		marium	turrium	imbrium	hostium	nūbium	aetātium(-um)
D. & A.		maribus	turribus	imbribus	hostibus	nūbibus	aetātibus
Acc.		maria	turrīs (-ēs)	imbrēs (-īs)	hostēs (-īs)	nūbēs (-īs)	aetātēs (-īs)

* Nouns like *nūbēs* seem to have been originally s- stems, and to have suffered mutilation. Cf. **133**, *b*, footnote.

a. Besides nouns like *aetās*, the nouns which have consonant stems in the singular and **i-** stems in the plural are chiefly the following monosyllables : —

Nom.	Stem	Gen.
arx, f., citadel	*arc(i)-*	*arcis*
dēns, m., tooth	*dent(i)-*	*dentis*
dōs, f., dowry	*dōt(i)-*	*dōtis*
fōns, m., fountain	*font(i)-*	*fontis*
fūr, m., thief	*fūr(i)-*	*fūris*
mūs, m., male	*mar(i)-*	*maris*
mōns, m., mountain	*mont(i)-*	*montis*
nix, f., snow	*niv(i)-*	*nivis*
nox, f., night	*noct(i)-*	*noctis*
pōns, m., bridge	*pont(i)-*	*pontis*
strix, f., screech-owl	*strig(i)-*	*strigis*
urbs, f., city	*urb(i)-*	*urbis*

PECULIAR NOUNS.

110. Three nouns, *vīs*, force, *os*, bone, and *bōs*, ox or cow, show peculiarities of declension which are best seen when the nouns are given in full.   Thus : —

	vīs, f., force.	**os**, n., bone.	**bōs**, c., ox *or* cow.
Stem	*Sing.* **vī-** *Plur.* **vīri-**	**oss(i)-**	**bov-**

Singular.

Nom. & V.	**vis**	**os**	**bōs**
Gen.	**vis** (*rare*)	**ossis**	**bovis**
Dat.	——	**ossī**	**bovī**
Acc.	**vīm**	**os**	**bovem**
Abl.	**vī**	**osse**	**bove**

Plural.

N., A. & V.	**virēs**	**ossa**	**bovēs**
Gen.	**vīrium**	**ossium**	**boum**
Dat. & Abl.	**vīribus**	**ossibus**	**bōbus** *or* **būbus**

111. Other peculiar forms are as follows : —

(1.) *Senex,* m., old person, has a shorter stem in the oblique

cases and in the plural. Thus: gen. *senis*, dat. *senī*, acc. *senem*, etc.

(2.) *Carō*, f., flesh, gen. *carnis*, has genitive plural *carnium*.

(3.) *Iūppiter*, m., Jupiter (Father Jove), has in the oblique cases *Iovis*, *Iovī*, *Iovem*, *Iove*.

(4.) Three nouns have a longer stem in the oblique cases than in the nominative. They are: —

Nom. & Voc.	iter, n., road.	iecur, n., liver.	supellex, f., furniture.
Gen.	itineris	iecinoris *or* iecoris	supellectilis
Dat.	itinerī	iecinorī *or* iecorī	supellectilī
	etc.	*etc.*	*etc.*

NOTE 1. The following monosyllabic nouns are not used in the genitive plural: *cor*, n., heart; *cōs*, f., whetstone; *fāx*, f., torch; *faex*, f., dregs; *lūx*, f., light; *nex*, f., death; *ōs*, n., mouth; *pāx*, f., peace; *praes*, m., bondsman; *rōs*, n., dew; *sāl*, m., salt; *sōl*, m., sun; *tūs*, n., frankincense; *vas*, m., voucher; *vēr*, n., spring.

NOTE 2. *Iūs*, n., right, and *rūs*, n., country, have in the plural only the nominative and accusative cases.

REMARKS ON CASE-FORMS.

112. The locative ending of the third declension is -ī or -e for the singular, -ibus (as in the ablative) for the plural. Thus: *Karthāginī* or *Karthāgine*, at Carthage; *Sardibus*, at Sardis.

113. The accusative singular ends in -im in the following words: —

a. Always in Greek words, as *Daphnis*, and in names of rivers, as *Tiberis*, and in —

būris, plough-handle.	*sitis*, thirst.
cucumis, cucumber.	*tussis*, cough.
rāvis, hoarseness.	*vīs*, force.

Also in adverbs which were once accusatives, like *partim*, *amussim*, etc.

b. Sometimes in —

febris, fever.	*turris*, tower.
puppis, stern.	*secūris*, axe.
restis, rope.	*sēmentis*, a sowing.

And rarely in several other words.

114. The ablative singular ends in -ī in the following : —

a. Always in the words which have only -im in the accusative, and in *secūris.*

b. In certain adjectives used as nouns : —

aequālis, a contemporary.	*gentīlis,* a family connection.
annālis, a historical record.	*molāris,* a mill-stone.
aquālis, a wash-basin.	*prīmīpīlāris,* a military officer.
cōnsūlāris, an ex-consul.	*tribūlis,* a fellow tribesman.

c. In neuters, *except* the following : —

baccar, a plant ; *iubar,* a ray of light ; *nectar,* nectar ; and sometimes (in verse), *mare,* sea, and *rēte,* net.

d. Sometimes in the following : —

amnis, river.	*fīnis,* end.	*ovis,* sheep.
avis, bird.	*īgnis,* fire.	*pelvis,* basin.
axis, axle.	*imber,* shower.	*sēmentis,* sowing.
bīlis, bile.	*mane,* morning.	*sors,* lot.
classis, fleet.	*messis,* harvest.	*strigilis,* flesh-scraper.
clāvis, key.	*nāvis,* ship.	*turris,* tower.
febris, fever.		

And the following adjectives used as nouns : —

adfīnis, a connection by marriage.	*rīvālis,* rival.
bipennis, two-edged axe.	*sapiēns,* philosopher.
cānālis, water-pipe.	*trirēmis,* trireme.
familiāris, friend.	*vōcālis,* vowel.
nātālis, birth-day.	*aedīlis,* aedile (rarely).

115. The ablative singular ends in -ē in *famēs,* hunger, and in -e in *Sōracte* and in most names of towns which end in -e, as *Praeneste.*

116. The genitive plural ends in -um in the following nouns (though they have i- stems) : —

a. Always in —

canis, dog ; *iuvenis,* youth (originally consonant stems).
ambāgēs, riddle ; *volucris,* bird.

b. Sometimes in —

apis, bee.	*sēdēs*, seat.
caedēs, bloodshed.	*struēs*, pile.
clādēs, disaster.	*subolēs*, offspring.
mēnsis, month.	*vātēs*, bard.

c. Also in nouns in -tās ; as, *cīvitās*, gen. plur. *cīvitātūm* or *cīvitātium ;* and rarely in names denoting nationality, in -ās, -ātis, or -īs, -ītis ; as, *Arpīnās, Samnīs.*

117. The accusative plural in -īs is common with i- stems, but -ēs is also found in all words.

a. In the nominative plural -īs is very rare. An old form in -eis also occurs in both accusative and nominative.

Note. For other old or rare forms see Bücheler's *Grundriss.*

GENDER.

118. (1.) Nouns with the following endings are MAS-CULINE : —

-er, -ĕs, -or, -ōs, -ō (except -dō, -gō, and abstracts and collectives in -iō), also -n (except -men).

(2.) Nouns with the following endings are FEMININE : —

-ās, -ēs, -is, -ūs, -ys, -s preceded by a consonant, -dō, -gō, and abstracts and collectives in -iō.

(3.) Nouns with the following endings are NEUTER : —

-a, -e, -ī, -y, -c, -l, -t, -men, -ar, -ur, -ŭs.

119. The most common exceptions to these rules are as follows : —

(1.) Masculine are —

ās, a piece of money.	*mēnsis*, month.	*pōns*, bridge.
vas, bondsman.	*orbis*, circle.	*ariēs*, ram.
amnis, river.	*pānis*, bread.	*pariēs*, wall.
collis, hill.	*uŋquis*, nail.	*pēs*, foot.
ēnsis, sword.	*dēns*, tooth.	*ordō*, order.
īgnis, fire.	*fōns*, spring.	*sōl*, sun.
lapis, stone.	*mōns*, mountain.	

(2.) Feminine are —

      arbor, tree.   *seges*, crop.
      dōs, dowry.   *pecus*,* sheep.

(3.) Common are —

bōs, ox *or* cow.	*canis*, dog.	*iuvenis*, youth.
cūstōs, guard.	*cinis*, ashes.	*pulvis*, dust.
sacerdōs, priest *or*	*cīvis*, citizen.	*testis*, witness.
priestess.	*crīnis*, hair.	*calx*, lime.
torquēs, necklace.	*fīnis*, end.	*calx*, heel.
vātēs, bard.	*fūnis*, rope.	*mūs*, mouse.
anguis, snake.	*hostis*, enemy.	*sūs*, swine.

(4.) Neuter are —

cadāver, corpse.	*cor*, heart.	*inguen*, groin.
papāver, poppy.	*aes*, copper.	*unguen*, ointment.
iter, road.	*fās*, right.	*crūs*, leg.
ūber, teat.	*nefās*, wrong.	*iūs*, right.
vēr, spring.	*vās*, vase.	*rūs*, country.
verber, scourge.	*ōs*, mouth.	*tūs*, frankincense.
aequor, sea.	*os*, bone.	

Less common exceptions are as follows : —

120. Masculine are —

(1.) Greek nouns in **ās** (gen. -antis); as, *elephās*, elephant; also, *āxis*, axle; *būris*, plough-handle; *caulis*, stalk; *cucumis*, cucumber; *fascis*, bundle; *follis*, bellows; *fūstis*, club; *piscis*, fish; *postis*, post; *torris*, firebrand; *vectis*, lever; *vermis*, worm; *vōmis*, plough-share.

(2.) *Calix*, cup; *fornix*, arch; *phoenix*, a fabulous bird; *onyx*, a precious stone; *quīncūnx*, *septūnx*, etc.; *auceps*, bird-catcher; *chalybs*, steel; *cliēns*, client; *quadrāns*, *sextāns*, etc.; compounds of *dēns*, except *bidēns*, sheep.

(3.) *comedō*, glutton; *cardō*, hinge; *harpagō*, grappling-hook; *sāl*, salt (sometimes neuter in singular); *turtur*, turtle dove; *vultur*, vulture; *flāmen*, a kind of priest.

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* Priscian quotes it once from Ennius as masculine, and a neuter plural form *pecuda* is found.

(4.) Generally, also, *callis*, path; *cānālis*, water-pipe; *clūnis*, haunch; *corbis*, basket; *sentis*, brier; *grex*, herd; *pūmex*, pumice stone; *senex*, old person; *rudēns*, rope; *tigris* (in prose; always feminine in poetry), tiger.

121. Feminine are *linter*, boat; *merges*, sheaf; *cōs*, whetstone; *eōs*, morning; *carō*, flesh; and Greek nouns in -ō, like *ēchō*, echo.

122. Common are *antistes*, priest; *palumbēs*, wood-pigeon; *cortex*, bark; *ōbex*, barrier; *onyx* (meaning an onyx box); *sardonyx*, a precious stone; *sandȳx*, the color scarlet; *silex*, flint; *forceps*, pincers; *scrobs*, ditch; *serpēns*, serpent; *stirps*, tree trunk.

123. Neuter are Greek nouns in -as (genitive -atis), and in -es; as, *hippomanes ;* also, *cicer*, chick-pea; *piper*, pepper; *spinter*, a kind of bracelet; *tūber*, a swelling; *ador*, spelt; *marmor*, marble; *glūten*, glue.

GREEK NOUNS.

124. Greek nouns in the third declension seldom show Greek forms except in the genitive and accusative singular and accusative plural. Examples of their declension are as follows : —

hērōs, m., hero. lampas, f., torch. basis, f., base.

Singular.

N. & V.	hērōs	lampas	basis
G.	hērōis	lampados	basis (-eos)
D.	hērōi	lampadi	basī
Ac.	hērōa	lampada	basin
Ab.	hērōe	lampade	basī

Plural.

N. & V.	hērōes	lampades	basēs
G.	hērōum	lampadum	basium
D. & Ab.	hērōisin	lampadibus	basibus
Ac.	hērōas	lampadas	basīs (-eis)

tigris, c., tiger.　　nāis, f., naiad.　　chelys, f., lyre.

Singular.

N.	tigris	nāis	chelys
G.	tigris (-idos)	nāidos	————
D.	tigrī	nāidi	————
Ac.	tigrin (-ida)	nāida	chelyn
V.	tigris	nāis	chely
Ab.	tigrī (-ide)	nāide	————

Plural.

N. & V.	tigres	nāides	————
G.	tigrium	nāidum	————
D. & Ab.	tigribus	nāidibus	————
Ac.	tigrīs (-idas)	nāidas	————

Proper Names.

Examples of the declension of Greek proper names are as follows:—

	m.	f.	m.
N.	Sōcratēs	Dīdō	Simois
G.	Sōcratis (-ī)	Dīdūs (-ōnis)	Simoentis
D.	Sōcratī	Dīdō (-ōnī)	Simoentī
Ac.	Sōcratem (-ēn)	Dīdō (-ōnem)	Simoenta
V.	Sōcratēs (-ē)	Dīdō	Simois
Ab.	Sōcrate	Dīdō (-ōne)	Simoente

	m.	m.
N.	Capys	Daphnis
G.	Capyos	Daphnidis
D.	Capyi	Daphnidi
Ac.	Capyn	Daphnim (-in)
V.	Capy	Daphni
Ab.	Capye	Daphnī

Special Forms.

125. (1.) Like *Simois* are declined stems in ant-, ent-, ont-, ūnt-; as, *adamās*, gen. *adamantis;* *Xenophōn*, gen. *Xenophontis;* *Trapezūs*, gen. *Trapezūntis*, etc.

(2.) But some in ont- are thoroughly latinized and declined like *Dracō*, gen. *Dracōnis*. So also *Agamemnōn* or *Agamemnō*, but with short o in the stem, *Agamemnonis*, etc.

(3.) Stems in ant- have the Latin form in the nominative sometimes as, *Atlāns*, *elephāns;* and also have ā in the vocative as, *Atlā*.

(4.) Neuters in -a have a dative and ablative plural in -īs after the fashion of the second declension; as, *poēma*, dat. and abl. *poēmatīs*.

FOURTH DECLENSION

126. The fourth declension consists of nouns whose stems end in u-. The nominative singular ends in -us masc. (and fem.), -ū neuter. Thus: —

	frūctus, m., fruit.	cornū, m., horn.
Stem	frūctu-	cornu-

Singular.

Nom. & Voc.	frūctus	cornū
Gen.	frūctūs	cornūs
Dat.	frūctuī (-ū)	cornū
Acc.	frūctum	cornū
Abl.	frūctū	cornū

Plural.

Nom. & Voc.	frūctūs	cornua
Gen.	frūctuum	cornuum
Dat.	frūctibus	cornibus
Acc.	frūctūs	cornua
Abl.	frūctibus	cornibus

EXCEPTIONS IN GENDER.

127. The following nouns are feminine : —

acus, needle.	*manus*, hand.
colus, distaff.	*porticus*, gallery.
domus, house.	*Quīnquātrūs* (pl.), Feast of
fīcus, fig.	Minerva.
Īdūs, pl. *Īdes*.	*tribus*, tribe.

Also a few by signification ; and rarely *arcus*, bow ; *penus*, provisions ; *specus*, cave.

a. Secus, sex, is neuter.

CASE-FORMS.

128. (1.) Old genitives in -**uos** and -**uis** are found in some words; as, *senātuos ; frūctuis*.

(2.) A genitive in **ī**-, after the analogy of the second declension, is found in *senātī*, and in early Latin in a few other words.

(3.) A few datives in **ū**- occur.

(4.) A contracted genitive plural in -**ūm** is also found.

129. The following nouns retain the u- of the stem (not weakened to **i**-)* in the dative and ablative plural.

artus, limb,	dat. and abl. pl.	*artubus*.
partus, birth,	"	*partubus*.
portus, harbor,	"	(*portubus*).
tribus, tribe,	"	*tribubus*.
verū, spit,	"	(*verubus*).

a. All but *partus* have also the form in -**ibus**, in classical times. With *portus* and *verū* that is the commoner form.

b. Words of two syllables in -**cus** have more commonly -**ubus** in the ablative ; as, *lacus, lacubus*.

130. *Domus*, house, has two stems, **domu**- and **domo**-,

* Cf. **59**, and **90**.

and is declined as follows (the commoner form in each case is put first) : —

<div align="center">domus, f., house.</div>

Stem   domu- and domo-

	Singular.	*Plural.*
Nom. & Voc.	domus	domūs
Gen.	domūs, domī	domuum, domōrum
Dat.	domuī, domō	domibus
Acc.	domum	domōs, domūs
Abl.	domō (domū)	domibus

a. Domī is used only as locative, except in Plautus. A locative *domuī* also occurs.

131. Most names of plants, and *colus*, distaff, have also forms of the second declension; *penus*, provisions, has forms in both the second and third declensions.*

<div align="center">

FIFTH DECLENSION.

</div>

132. The fifth declension consists of the nouns whose stems end in ē-. The nominative singular ends in -ēs. All the nouns are feminine except diēs (common in the singular, masculine in the plural) and merīdiēs (masculine). They are thus declined : —

<div align="center">rēs, thing.   Stem rē-</div>

	Singular.	*Plural.*
Nom. & Voc.	rēs	rēs
Gen.	rĕī	rērum
Dat.	rĕī	rēbus
Acc.	rem	rēs
Abl.	rē	rēbus

* The fourth declension seems to have been an offshoot from the third. Cf. genitive forms like *nōminus*, from *nōmen*, and *senātuos*, from *senātus*. Later, confusion arose between the fourth and the second declensions through their similarity in the nominative singular. Hence forms like *senāti, domōrum*.

diēs, day.   Stem diē-

	Singular.	*Plural.*
Nom. & Voc.	diēs	diēs
Gen.	diēī	diērum
Dat.	diēī	diēbus
Acc.	diem	diēs
Abl.	diē	diēbus

a. Diēs is as a rule feminine only when it denotes **duration** of time or a fixed day.

CASE-FORMS.

133. (1.) Old forms of both genitive and dative singular in -ē and -ī, and of genitive only in -ēs, occur, but rarely; as, *fidē, diī, rabiēs. Plēbī* is common as a genitive.

(2.) Only *rēs* and *diēs* are used in full in the plural. The nominative, accusative, and vocative plural are found in the following : —

aciēs, line of battle. *faciēs*, face. *seriēs*, series.
effigiēs, effigy. *glaciēs*, ice. *speciēs*, shape, form.
ēluviēs, overflowing. *prōgeniēs*, offspring. *spēs*, hope.

(3.) The stem vowel is shortened in the genitive and dative singular when a consonant precedes it; as, *rĕī*, from *rēs*, thing ; *fidĕī*, from *fidēs*, faith ; *spĕī*, from *spēs*, hope.

a. All the nouns of the fifth declension but four — *fidēs, plēbēs,* * *rēs,* and *spēs* — end in -iēs, and all nouns in -iēs are of this declension, except five of the third declension — *abiēs*, fir ; *ariēs*, battering ram ; *pariēs*, partition wall ; *quiēs* and *requiēs*, rest.

b. The nouns in -iēs of the fifth declension (except *diēs* and *merīdiēs*) generally have, especially in the genitive and dative singular, and in the plural, corresponding forms in the first declension. Thus, *māteria*, gen. *māteriae*, beside *māteriēs*, gen. *māteriēī*, etc.†

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* Less common than the third declension form *plēbs*.

† These nouns in -iēs seem to have been developed from the stems in ā- originally. (See *Handb. der Altert.*, vol. ii., B., p. 203, §5.) The other nouns of the fifth declension — except perhaps *rēs* — were probably originally s- stems of the third declension, like *nūbēs*. (Cf. **108**, *a,* **109**.)

IRREGULAR NOUNS.

134. There are four classes of irregular nouns, as follows : —

(1.) HETEROGENEOUS nouns (*heterogenea*), or such as have forms of different *genders*.

(2.) HETEROCLITES (*heteroclita*), or nouns which have forms of different *declensions*.

(3.) DEFECTIVE nouns (*dēfectīva*), or such as lack some of their parts.

(4.) REDUNDANT nouns (*abundantia*), or such as have more forms than the usual number.

135. The commonest heterogeneous nouns are the following : —

(1.) Masculine in singular, neuter in plural : —

Avernus, a certain lake,	plural	*Averna.*
Tartarus, the lower regions,	"	*Tartara.*
iocus, jest,	"	*iocī* and *ioca.*
locus, place,	"	{ *locī,* passages in books; topics. *loca,* places. }
sībilus, whistling,	"	*sībilī* and *sībila.*

(2.) Feminine in singular, neuter in plural : —

carbasus, sail,   plural *carbasa.*

(3.) Neuter in singular, masculine in plural : —

caelum, heaven,	plural	*caelī.*
frēnum, bridle,	"	*frēnī* and *frēna.*
rāstrum, rake,	"	*rāstrī,* and more rarely *rāstra.*

(4.) Neuter in singular, feminine in plural : —

epulum, feast,	plural	*epulae.*
balneum, bath,	"	*balneae* and *balnea.*
nūndinum, market day,	"	*nūndinae.*

·136. Examples of heteroclites are as follows : —

<table>
<tr><td></td><td>iugerum, n., acre.</td><td>vās, n., vessel.</td></tr>
</table>

Singular.

Nom. & Acc.	iugerum	vās
Gen.	iugerī	vāsis,
Dat.	iugerō	vāsī
Abl.	iugerō *and* (iugere)	vāse

Plural.

Nom. & Acc.	iugera	vāsa
Gen.	iugerum	vāsōrum
Dat. & Abl.	iugeribus *and* iugerīs	vāsīs

a. Vesper, evening, has also *vespera*, acc. *vesperum*, more rarely *vesperam*, abl. *vespere* and *vesperā*, and as ablative of time (see **424**) generally the locative from *vesperī*. It has no plural.

b. Requiēs, rest, has acc. *requiem* oftener than *requiētem ;* abl. *requiē*.

NOTE. The student will remember other examples of heteroclite forms already met under the different declensions.

137. The commonest defective nouns are the following : —

(1.) Indeclinable (*indēclīnābilia*) are —

fās, right.	*īnstar*, image.
nefās, wrong.	*māne*, morning.
nihil, nothing.	*pondō*, weight. ·

a. The first four are used only in the nominative and accusative, but *nihil* has a collateral form *nihilum, nihilī, nihilō ; māne* is used in the nominative, accusative, and ablative. (Cf. **114**, *d.*)

(2.) *Frūgis*, of fruit, and *diciōnis*, of sway, have no nominative.

(3.) *Nēmō*, no one, has no vocative and no plural, and in classical Latin no genitive and no ablative ; these cases are supplied by the pronominal adjective *nūllus*.

(4.) The following are used only as given : —

| | | impetus, attack. | fors, chance. |
| help *(sing.)*, power *(plur.)*. | turn. | | |

Singular.

Nom.	——	——	impetus	fors
Gen.	opis	vicis	——	——
Dat.	——	——	impetū	——
Acc.	opem	vicem	impetum	——
Abl.	ope	vice	impetū	forte

Plural.

Nom. & Acc.	opēs	vicēs	impetūs	——
Gen.	opum	——	——	——
Dat. & Abl.	opibus	vicibus	——	——

a. Sponte, will, accord, is used only in the ablative singular. So also various nouns of the fourth declension, as *admonitū, iūssū, arbitrātū, nātū*, etc.

See also under the third declension, **110**, and fifth declension, **133**.

138. (1.) Proper names, and some other nouns, from their meaning naturally have no plural. The following nouns also lack the plural: —

aethēr, the sky.	*luēs*, plague.
caenum, mud.	*māne*, morning.
ebur, ivory.	*pūbēs*, youth.
gelū, frost.	*specimen*, example.
humus, the ground.	*vēr*, spring.
iubar, radiance.	*vesper*, evening.
lāc, milk.	*vīrus*, poison.
lētum, death.	*volgus*, crowd.
līmus, mud.	

And some others which are less common.

(2.) Abstract nouns are used in the plural as a rule only to denote instances or occasions of the quality, action, etc. See **437**, 3.

139. (1.) Names of festivals and games, and several

names of places and books, have no singular; as, *Bacchā-nālia, Kalendae, Būcolica, Athēnae.*

(2.) Other common nouns which lack the singular are the following : —

ācta (2 *), records.	*induviae,* clothes.
altāria (3), altar.	*īnsidiae,* ambuscade.
angūstiae, narrow pass.	*līberī,* children.
argūtiae, witticisms.	*māiōrēs* (3), ancestors.
arma (2), weapons.	*mānēs* (3), shades of the dead.
bīgae, a two-horse chariot.	*manubiae,* spoils of war.
cānī, gray hairs.	*minae,* threats.
cūnābula (2), } cradle.	*moenia* (3), walls.
cūnae, }	*mūnia* ‡ (2), official duties.
dēliciae, darling.	*nūgae,* trifles.
dīvitiae, riches.	*nūptiae,* a marriage.
excubiae, watch.	*penātēs* (3), household gods.
exsequiae, funeral rites.	*phalerae,* trappings.
exta (2), entrails.	*praecordia* (2), diaphragm.
exuviae, spoils.	*quadrīgae,* team of four horses.
fāstī, calendar.	*reliquiae,* remains.
faucēs (3), jaws.	*scālae,* ladder.
fidēs (3), lyre.	*tenebrae,* darkness.
grātes † (3), thanks.	*virgulta* (2), bushes.
indutiae, a truce.	

140. The following nouns usually differ in meaning in the different numbers : —

Singular.	*Plural.*
aedēs, } -is, f., temple,	*aedēs, -ium,* house.
aedis, }	
aqua, f., water,	*aquae,* a watering place.
auxilium, n., aid,	*auxilia,* auxiliary troops.
carcer, m., prison,	*carcerēs,* racecourse barriers.
castrum, n., fort,	*castra,* a camp.

* The number annexed shows the declension, wherever doubt might arise.

† Used only in the nominative and accusative.

‡ Classical only in nominative and accusative.

cōdicillus, m., bit of wood,	*cōdicillī*, tablets.
comitium, n., place of assembly,	*comitia*, an assembly for election.
cōpia, f., plenty,	*cōpiae*, troops, forces.
facultās, f., ability,	*facultātēs*, property.
fīnis, m. and f., end,	*fīnēs*, bounds, territory.
fortūna, f., fortune,	*fortūnae*, possessions.
grātia, f., favor,	*grātiae*, thanks.
impedīmentum, n., a hindrance,	*impedīmenta*, baggage.
littera, f., letter of the alphabet,	*litterae*, epistle or literature.
lūdus, m., pastime,	*lūdī*, public games.
nātālis, m., birthday,	*nātālēs*, birth, lineage.
opera, f., work, task,	*operae*, workmen.
opis (gen.), f., help,	*opēs*, -*um*, means, resources.
pars, f., part,	*partēs*, a part played, or (often)* political party.
plaga, f., region, tract,	*plagae*, nets, toils.
rōstrum, n., beak, prow,	*rōstra*, the Rostra.†
sāl, m. and n., salt,	*salēs*, witticisms.

NOTE. Examples of redundant nouns are seen in many of the heterogeneous nouns and heteroclites.

ADJECTIVES.

141. Adjectives are declined like nouns, but there are no u-stems ‡ or ē-stems among them. Therefore only the first three declensions are used.

142. Adjectives are best divided into two classes for declension : —

I. Adjectives with o-stems in masculine and neuter, and ā-stems in feminine.

* The singular is occasionally so used.
† A part of the Roman Forum which was adorned with the prows of some war vessels.
‡ Unless the rare compounds of *manus* be counted an exception. An accusative plural in -ūs is found of *anguimanūs*, once masculine, once feminine, in Lucretius.

II. Adjectives with i- stems or with consonant stems.

FIRST AND SECOND DECLENSION.

143. Adjectives of the first class are said to be of the First and Second Declension. They are declined like nouns of these declensions. Thus: —

bonus, good.

	M.	F.	N.
Stem	bono-	bonā-	bono-

Singular.

Nom.	bonus	bona	bonum
Gen.	bonī	bonae	bonī
Dat.	bonō	bonae	bonō
Acc.	bonum	bonam	bonum
Voc.	bone	bona	bonum
Abl.	bonō	bonā	bonō

Plural.

N. & V.	bonī	bonae	bona
Gen.	bonōrum	bonārum	bonōrum
D. & A.	bonīs	bonīs	bonīs
Acc.	bonōs	bonās	bona

tener, tender.

Stem	tenero-	tenerā-	tenero-

Singular.

N. & V.	tener	tenera	tenerum
Gen.	tenerī	tenerae	tenerī
Dat.	tenerō	tenerae	tenerō
Acc.	tenerum	teneram	tenerum
Abl.	tenerō	tenerā	tenerō

Plural.

N. & V.	tenerī	tenerae	tenera
Gen.	tenerōrum	tenerārum	tenerōrum
D. & A.	tenerīs	tenerīs	tenerīs
Acc.	tenerōs	tenerās	tenera

piger, lazy.

Stem	pigro-	pigrā-	pigro-

Singular.

N. & V.	piger	pigra	pigrum
Gen.	pigrī	pigrae	pigrī
Dat.	pigrō	pigrae	pigrō
Acc.	pigrum	pigram	pigrum
Abl.	pigrō	pigrā	pigrō

Plural.

N. & V.	pigrī	pigrae	pigrá
Gen.	pigrōrum	pigrārum	pigrōrum
D. & A.	pigrīs	pigrīs	pigrīs
Acc.	pigrōs	pigrās	pigra

a. Adjectives in -ius have the full forms in the genitive and vocative singular; as, *rēgiī* and *rēgie*, from *rēgius*.

144. In *tener* and the few adjectives declined like it the e before the r belongs to the stem, as in the case of analogous nouns. (Cf. **97, 2**.)

a. These adjectives are —

asper, rough.	*miser,* wretched.
exter, foreign.	*prōsper,* prosperous.
gibber, crook-backed.	*satur,* full (satiated).
lacer, torn.	*sēmi-fer,* half-human.
līber, free.	

And the compounds of *gerō* and *ferō*; as, *lāniger, lētifer,* etc.

NOTE. *Satur* is the only adjective of the second declension having any vowel but e before the final **r**.

145. Six adjectives in **-us** and three in **-er** form the genitive singular in **-īus** and the dative singular in **-ī** for all genders. These are —

alius, another.	*tōtus,* whole.	*alter, altera, alterum,* the other.
nūllus, none.	*ūllus,* any.	*uter, utra, utrum,* which of two.
sōlus, alone.	*ūnus,* one.	*neuter, neutra, neutrum,* neither.

146. They are thus declined in the singular: —

ūnus, one.

	M.	F.	N.
Stem	ūno-	ūnā-	ūno-
Nom.	ūnus	ūna	ūnum
Gen.	ūnīus	ūnīus	ūnīus
Dat.	ūnī	ūnī	ūnī
Acc.	ūnum	ūnam	ūnum
Voc.	ūne	ūna	ūnum
Abl.	ūnō	ūnā	ūnō

alius, another.

Stem	alio-	aliā-	alio-
Nom.	alius	alia	aliud
Gen.	alīus	alīus	alīus
Dat.	aliī	aliī	aliī
Acc.	alium	aliam	aliud
Voc.	———	———	———
Abl.	aliō	aliā	aliō

uter, which (of two).

Stem	utro-	utrā-	utro-
Nom.	uter	utra	utrum
Gen.	utrīus	utrīus	utrīus
Dat.	utrī	utrī	utrī
Acc.	utrum	utram	utrum
Voc.	———	———	———
Abl.	utrō	utrā	utrō

The plural is regular.

a. So are declined *uterque*, each ; *alteruter*, one or the other.

CASE-FORMS.

147. (1.) The quantity of the i of the genitive singular is common in poetry.

(2.) The genitive *alīus* is rare, *alterīus* being used instead, except in the possessive sense, which is supplied by the adjective *aliēnus*, belonging to another.

(3.) The regular forms of the genitive and dative singular are occasionally found, especially in early Latin ; as, *nūllae* (gen.), (Plaut., *Mil.*, iii., 1, 207) ; *nūllō* (Cæs., *B. G.*, vi., 13).

THIRD DECLENSION.

148. The adjectives of Class II. are called Adjectives of the Third Declension. They are declined exactly like nouns of the third declension, except that the forms properly belonging to i- stems are much more common than in nouns. There is also much less variety in the endings of the nominative singular.

149. Adjectives of the third declension may be divided into three classes, according as they have —

(1.) Three forms in the nominative singular for the three genders.

(2.) Two forms in the nominative singular, one masculine and feminine, the other neuter.

(3.) One form for all three genders.

150. Class (1) includes only certain stems in ri-. The i is dropped in the nominative singular masculine ; a parasitic e is then developed before the r (as in the noun stems under 103, *e*, and 108, *b*). The feminine nominative singular ends in -is, the neuter in -e, as in the corresponding nouns. Such adjectives are thus declined : —

<p align="center">ācer, sharp. Stem ācri-</p>

<p align="center"><i>Singular.</i></p>

	M.	F.	N.
Nom. & Voc.	ācer	ācris	ācre
Gen.	ācris	ācris	ācris
Dat. & Abl.	ācrī	ācrī	ācrī
Acc.	ācrem	ācrem	ācre

<p align="center"><i>Plural.</i></p>

	M.	F.	N.
Nom. & Voc.	ācrēs	ācrēs	ācria
Gen.	ācrium	ācrium	ācrium
Dat. & Abl.	ācribus	ācribus	ācribus
Acc.	ācrēs (·īs)	ācrēs (·īs)	ācria

151. The only adjectives of this class are —

ācer.	*celeber.*	*pedester.*	*silvester.*
alacer.	*equester.*	*puter.*	*terrester.*
campester.	*palūster.*	*salūber.*	*volucer.*
*celer.**			

And the names of the months *September, October, November, December*.

a. These adjectives sometimes have the masculine singular in -is like the feminine. This is especially the case with *puter, salūber,* and *terrester*.

b. On the other hand, the form in -er is sometimes found as feminine in early and late Latin.

c. Volucer has *volucrum* in the genitive plural.

152. Class (2) includes all other i- stems, and the comparatives (consonant stems). They are thus declined : —

<table>
<tr><td></td><td colspan="2" align="center">mītis, mild.</td><td colspan="2" align="center">mītior, milder.</td></tr>
<tr><td>Stem</td><td colspan="2" align="center">mīti-</td><td colspan="2" align="center">mītiōr-</td></tr>
<tr><td colspan="5" align="center">*Singular.*</td></tr>
<tr><td></td><td>M. & F.</td><td>N.</td><td>M. & F.</td><td>N.</td></tr>
<tr><td>N. & V.</td><td>mītis</td><td>mīte</td><td>mītior</td><td>mītius</td></tr>
<tr><td>Gen.</td><td>mītis</td><td>mītis</td><td>mītiōris</td><td>mītiōris</td></tr>
<tr><td>Dat.</td><td>mītī</td><td>mītī</td><td>mītiōrī</td><td>mītiōrī</td></tr>
<tr><td>Acc.</td><td>mītem</td><td>mīte</td><td>mītiōrem</td><td>mītius</td></tr>
<tr><td>Abl.</td><td>mītī</td><td>mītī</td><td>mītiōre (-ī)</td><td>mītiōre (-ī)</td></tr>
<tr><td colspan="5" align="center">*Plural.*</td></tr>
<tr><td>N. & V.</td><td>mītēs</td><td>mītia</td><td>mītiōrēs</td><td>mītiōra</td></tr>
<tr><td>Gen.</td><td>mītium</td><td>mītium</td><td>mītiōrum</td><td>mītiōrum</td></tr>
<tr><td>D. & A.</td><td>mītibus</td><td>mītibus</td><td>mītiōribus</td><td>mītiōribus</td></tr>
<tr><td>Acc.</td><td>mītēs (-īs)</td><td>mītia</td><td>mītiōrēs (-īs)</td><td>mītiōra</td></tr>
</table>

153. *Plūs*, more, has in the singular only the forms of the neuter gender. The plural differs from that of other

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* In this adjective the e in the final syllable belongs to the stem, and is retained throughout.

comparatives in having -ium in the gen. plur.　Certain
forms are wanting.　The declension is as follows: —

<div align="center">plūs, more.　　　Stem plūr-</div>

	Singular.		*Plural.*	
	N.	M. & F.	N.
Nom.	plūs	plūrēs	plūra (*rarely* plūria)
Gen.	plūris	plūrium	plūrium
Dat.	——	plūribus	plūribus
Acc.	plūs	plūrēs (-īs)	plūra
Voc.	——		
Abl.	plūre (*rare*)	plūribus	plūribus

So also the plural compound *complūrēs*, a great many.

154. Class (3) includes all consonant stems except the
comparatives.　They are thus declined : —

<div align="center">fēlīx, happy.　　　　praesēns, present.</div>
<div align="center">Stem　　fēlīc-　　　　　　praesent-</div>

<div align="center">*Singular.*</div>

	M. & F.	N.	M. & F.	N.
N., V.	fēlīx	fēlīx	praesēns	praesēns
G.	fēlīcis	fēlīcis	praesentis	praesentis
D.	fēlīcī	fēlīcī	praesentī	praesentī
Ac.	fēlīcem	fēlīx	praesentem	praesēns
Ab.	fēlīcī (-e)	fēlīcī (-e)	praesente (-ī)	praesente (ī)

<div align="center">*Plural.*</div>

	M. & F.	N.	M. & F.	N.
N., V.	fēlīcēs	fēlīcia	praesentēs	praesentia
G.	fēlīcium	fēlīcium	praesentium	praesentium
D., A.	fēlīcibus	fēlīcibus	praesentibus	praesentibus
Ac.	fēlīcēs(-īs)	fēlīcia	praesentēs(-īs)	praesentia

<div align="center">vetus, old.　　Stem veter-</div>

	Singular.		*Plural.*	
	M. & F.	N.	M. & F.	N.
N. & V.	vetus	vetus	veterēs	vetera
G.	veteris	veteris	veterum	veterum
D.	veterī	veterī	veteribus	veteribus
Ac.	veterem	vetus	veterēs (-īs)	vetera
Ab.	vetere (-ī)	vetere (-ī)	veteribus	veteribus

CASE-FORMS.

155. (1.) Adjectives, unlike nouns, tend to the forms of the i- declension, as is shown particularly by the ablative singular, and the genitive and accusative plural.

(2.) The only adjectives which commonly have -e in the ablative singular are the comparatives and —

compos, sharing in.	*praeceps*, headlong.
dēsidis (genitive), indolent.	*pūber*, youthful.
dīves, rich.	*superstes*, surviving.
pauper, poor.	*supplex*, suppliant.
particeps, sharing.	*vetus*, old.*

a. But most adjectives of one ending (Class 3, above) have -e, when used as nouns. So also most present participles, and participial adjectives like *praesēns*, when used as participles.

(3.) Only a few adjectives have -um in the genitive plural. The most common are *dīves*, *compos*, *inops* (poor), *praepes* (swift of flight), *supplex*, and compounds of nouns which have -um. Most of these adjectives lack the nominative, accusative, and vocative plural altogether.

a. Locuplēs has *locuplētum* and *locuplētium*.

(4.) Almost all adjectives ·can have the accusative plural in -īs as well as -ēs, but -īs is less common in the adjectives with consonant stems than in those with vowel stems.

(5.) Some adjectives are indeclinable, as *frūgī* (really a dative of [*frūx*]) worthy, and *nēquam*, worthless; *potis*, *pote*, possible, is sometimes used as indeclinable, sometimes regularly declined.

(6.) A few adjectives are used only in one or two forms, as : —

exspēs, without hope,	only nominative.
exlēx, lawless,	nominative and accusative.
māctus, honored,	nominative and vocative.

* To these may be added the ablative *pernocte*, which is the only oblique case used of *pernox*, lasting all night.

necesse } necessary, nominative and accusative.
necessum }

pernox, lasting all night, nominative and ablative.

Hebes, dull; *teres,* round; and a few others, lack the genitive plural. *Dēsidis,* indolent, lacks also the nominative singular.

(7.) A few adjectives (heteroclites) have besides the third declension form another in the second declension. The most common are —

auxiliāris and *auxiliārius* (less common), auxiliary.
biiugis (rare) and *biiugus,* yoked two together.
exanimis (rare in plural) and *exanimus,* lifeless.
hilaris and *hilarus,* cheerful.
imbecillis (rare) and *imbecillus,* weak.
inermis and *inermus* (very rare), unarmed.
opulēns and *opulentus,* rich.
prōclīvis and *prōclīvos* (less common), sloping.
singulāris and *singulārius,* singular.
violēns and *violentus,* violent.

Numeral Adjectives (*Numerālia*).

156. Numeral adjectives are divided into three principal classes: (1.) CARDINALS (*cardinālia*); (2.) ORDINALS (*ōrdinālia*); (3.) DISTRIBUTIVES (*distribūtīva*).

157. (1.) Cardinals simply denote the number of things meant and answer the question *quot* (i. e., how many)? as, *ūnus,* one; *vīgintī,* twenty.

(2.) Ordinals denote order or rank and answer the question *quotus* (i. e., how many-eth)? as, *prīmus,* first; *quīntus,* fifth.

(3.) Distributives denote an equal distribution among a given number of persons or things, and answer the question *quotēnī* (i. e., how many apiece)? as, *bīnī,* two apiece.

(4.) For convenience the NUMERAL ADVERBS are given with the adjectives. They answer the question *quotiēns* (i. e., how many times)? as, *semel,* once; *deciēs,* ten times.

158. The numeral adjectives (cardinals, ordinals, and distributives), and also the adverbs, from one to twenty,

	CARDINALS.		ORDINALS.
1	ūnus, -a, -um	*one*	prīmus
2	duo, -æ, -o	*two*	secundus
3	trēs, -ia	*three*	tertius
4	quattuor	*four*	quārtus
5	quīnque	*five*	quīntus
6	sex	*six*	sextus
7	septem	*seven*	septimus
8	octō	*eight*	octāvus
9	novem	*nine*	nōnus
10	decem	*ten*	decimus
11	ūndecim	*eleven*	ūndecimus
12	duodecim	*twelve*	duodecimus
13	tredecim	*thirteen*	tertius decimus
14	quattuordecim	*fourteen*	quārtus decimus
15	quīndecim	*fifteen*	quīntus decimus
16	sēdecim	*sixteen*	sextus decimus
17	septendecim	*seventeen*	septimus decimus
18	duodēvīgintī	*eighteen*	duodēvīcēsimus
19	ūndēvīgintī	*nineteen*	ūndēvīcēsimus
20	vīgintī	*twenty*	{ vīcēsimus } { vīgēsimus }
21	vīgintī ūnus ūnus et vīgintī }	*twenty-one*	{ vīcēsimus prīmus } { ūnus et vīgēsimus }
22	vīgintī duo duō et vīgintī }	*twenty-two*	{ vīcēsimus alter alter et vīcēsimus duo et vīcēsimus }
28	duodētrīgintā	*twenty-eight*	duodētrīcēsimus
29	ūndētrīgintā } vīgintī novem }	*twenty-nine*	ūndētrīcēsimus

with examples of the higher numbers, are given in the following table, together with the Roman signs for them.

DISTRIBUTIVES.	ADVERBS.	ROMAN SIGNS.
singulī	semel	I.
bīnī	bis	II.
ternī	ter	III.
quaternī	quater	IIII or IV.
quīnī	quīnquiēs	V.
sēnī	sexiēs	VI.
septēnī	septiēs	VII.
octōnī	octiēs	VIII.
novēnī	noviēs	VIIII or IX.
dēnī	deciēs	X.
ūndēnī	ūndeciēs	XI.
duodēnī	duodeciēs	XII.
ternī dēnī	ter deciēs	XIII.
quaternī dēnī	quater deciēs	XIIII or XIV.
quīnī dēnī	{ quīnquiēs deciēs / quīndeciēs }	XV.
sēni dēnī	{ sexiēs deciēs / sēdeciēs }	XVI.
septēnī dēnī	septiēs deciēs	XVII.
{ duodēvīcēnī / octōnī dēnī }	octiēs deciēs	XVIII.
{ ūndēvīcēnī / novēnī dēnī }	noviēs deciēs	XVIIII or XIX.
vīcēnī	vīciēs	XX.
vīcēnī singulī	{ vīciēs semel / semel et vīciēs }	XXI.
vīcēnī bīnī	{ vīciēs bis / bis et vīciēs }	XXII.
duodētrīcēnī	duodētrīciēs	XXVIII.
ūndētrīcēnī	ūndētrīciēs	XXVIIII or XXIX.

	CARDINALS.		ORDINALS.
30	trīgintā	*thirty*	{ trīcēsimus / trīgēsimus }
40	quadrāgintā	*forty*	quadrāgēsimus
50	quīnquāgintā	*fifty*	quīnquāgēsimus
60	sexāgintā	*sixty*	sexāgēsimus
70	septuāgintā	*seventy*	septuāgēsimus
80	octōgintā	*eighty*	octōgēsimus
90	nōnāgintā	*ninety*	nōnāgēsimus
99	ūndēcentum ⎫ (nōnāgintā no- ⎬ vem) ⎭	*ninety-nine*	ūndēcentēsimus
100	centum	*one hundred*	centēsimus
101	centum et ūnus ⎫ centum ūnus ⎭	*hundred and one*	{ centēsimus et ūnus / centēsimus ūnus }
102	centum et duo ⎫ centum duo ⎭	*hundred and two*	{ centēsimus et alter / centēsimus alter }
200	ducentī, -ae, -a	*two hundred*	ducentēsimus
300	trecentī, -ae, -a	*three hundred*	trecentēsimus
400	quadringentī, -ae, -a	*four hundred*	quadringentēsimus
500	quīngentī, -ae, -a	*five hundred*	quīngentēsimus
600	sēscentī, -ae, -a	*six hundred*	sēscentēsimus
700	septingentī, -ae, -a	*seven hundred*	septingentēsimus
800	octingentī, -ae, -a	*eight hundred*	octingentēsimus
900	nōngentī, -ae, -a	*nine hundred*	nōngentēsimus
1,000	mīlle	*one thousand*	mīllēsimus
2,000	duo mīlia	*two thousand*	bis mīllēsimus
100,000	centum mīlia	*one hundred thousand*	centiēs mīllēsimus
1,000,000	deciēs centēna (or centum) mīlia	*one million*	deciēs centiēs mīllēsimus
2,000,000	vīciēs centena (or centum) mīlia	*two million*	vīciēs centiēs mīllēsimus
3,000,000	trīciēs centum mīlia	*three million*	trīciēs centiēs millēsimus

DISTRIBUTIVES.	ADVERBS.	ROMAN SIGNS.
trīcēnī	trīciēs	XXX.
quadrāgēnī	quadrāgiēs	XXXX or XL.
quīnquāgēnī	quīnquāgiēs	L.
sexāgēnī	sexāgiēs	LX.
septuāgēnī	septuāgiēs	LXX.
octōgēnī	octōgiēs	LXXX.
nōnāgēnī	nōnāgiēs	LXXXX or XC.
ūndēcentēnī	ūndēcentiēs	IC.
centēnī	centiēs	C.
centēnī singulī { centiēs et semel / centiēs semel }		CI.
centēnī bīnī { centiēs et bis / centiēs bis }		CII.
ducēnī	ducentiēs	CC.
trecēnī	trecentiēs	CCC.
quadringēnī	quadringentiēs	CCCC or CD.
quīngēnī	quīngentiēs	D or IↃ·
sēscēnī	sēscentiēs	DC or IↃC.
septingēnī	septingentiēs	DCC or IↃCC.
octingēnī	octingentiēs	DCCC or IↃCCC.
nōngēnī	nōngentiēs	DCCCC or IↃCCCC.
singula mīlia	mīlliēs	M or CIↃ.
bīna mīlia	bis mīlliēs	MM or CIↃCIↃ.
centēna mīlia	centiēs mīliēs	CCCIↃↃↃ.
deciēs centēna mīlia	deciēs centiēs mīliēs	CCCCIↃↃↃↃ·
vīciēs centēna mīlia	vīciēs centiēs mīliēs	CCCCIↃↃↃↃCCCCIↃↃↃↃ.
trīciēs centēna mīlia	trīciēs centiēs mīliēs	CCCCIↃↃↃↃCCCCIↃↃↃↃCCCCIↃↃↃↃ.

159. The cardinals from *quattuor* to *centum*, also *mīlle*, are indeclinable. The cardinals for hundreds, and the distributives, are declined like the plural of *bonus*. The ordinals are declined like *bonus* in both numbers. *Ūnus, duo, trēs,* and *mīlia* (pl.) are also declined.

160. *Ūnus* has been declined in **146.** *Trēs* and *mīlia* are declined like the plural of regular adjectives of the third declension. *Duo* is thus declined: —

	M.	F.	N.
N. & V.	duo	duae	duo
G.	duōrum	duārum	duōrum
D. & Ab.	duōbus	duābus	duōbus
Ac.	duōs *or* duo	duās	duo

a. The shorter form of the genitive, *duūm,* is used especially in compounds like *duūmvirī,* and when joined with *mīlium.*

b. Like *duo* is declined *ambō,* both, except that the final o is long. They are remnants of the dual number. (See **86**, *a.*)

161. The plural of *ūnus* is used with nouns which have no singular or a different meaning in the singular; as, *ūnae nūptiae,* one wedding; *ūna castra,* one camp. To denote more than one with such nouns the distributives * are used; as, *bīna castra,* two camps.

a. The plural of *ūnus* is also used with nouns denoting several things considered as one whole; as, *ūna vestīmenta,* one suit of clothes; and in the meaning "alone" or "the same;" as, *ūnī Ubiī,* the Ubii alone; *ūnīs mōribus vīvere,* to live according to the same habits (as some one else).

b. The numbers from twelve to nineteen are sometimes expressed by two numbers, the greater of which usually precedes with *et ;* as, *decem et trēs,* etc. ; or without *et ;* as, *decem novem.*

c. From twenty to one hundred the smaller number with *et* is put first, or the larger number without *et ;* as, *ūnus et vīgintī* or *vīgintī ūnus.* Ordinals, however, omit *et* when the smaller number precedes and sometimes take it when the larger pre-

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* *Trinī* is used for *ternī* in such cases.

cedes; as, *tertius decimus*, and *decimus tertius* or *decimus et ter-tius*. The adverbs may also take *et* when the larger number precedes; as, *vīciēs et ter* as well as *ter et vīciēs* and *vīciēs ter*.

d. Instead of *prīmus* and *secundus*, *prior* and *alter* are used when only two are spoken of. *Alter* is otherwise often used for *secundus ;* and, in the compound numbers, *ūnus* and *alter* are often used for *prīmus* and *secundus ;* as, *ūnus et vīcēsimus*, *alter et trīgēsimus*.

e. Sixty-eight, sixty-nine, and ninety-eight, are expressed by addition only; the other eights and nines generally by subtraction only, except that twenty-eight, twenty-nine, and thirty-nine, as well as some of the distributives and adverbs, have both forms. Among ordinals seventy-eight, seventy-nine, eighty-eight, and eighty-nine have only the forms by addition.

f. Above one hundred the larger number precedes with or without *et ;* as, *centum et ūnus* or *centum unus*. *Et* is never used more than once, and then after the first number; as, *trecentī et sexāgintā sex*. Numeral adverbs are to be *added* together when the larger precedes, but *multiplied* together when the smaller precedes. Thus, while *centiēs deciēs* means a hundred and ten times, *deciēs centiēs* means ten times a hundred times, *i. e.*, a thousand times.

g. *Mīlle* is generally used as an adjective, but in the nominative and accusative it also occurs as a noun; *mīlia* is a noun, and may be used with a genitive. Thus: *mīlle hominēs* and *duo mīlia hominum*.

h. Thousands are expressed by prefixing the cardinal numbers to *mīlia*, millions by further prefixing a numeral adverb. Thus: *decem mīlia* = 10,000.

ducentā mīlia = 200,000.

trīciēs centum mīlia = 3,000,000 (*i. e.*, thirty times 100,000).

i. The year and the hour are expressed by ordinals. Thus: *hōrā septimā*, at the seventh hour; *annus quīngentēsimus trī-cēsimus prīmus*, the year five hundred and thirty-one.

k. Fractions are expressed by ordinals with *pars*, a part. Thus, ⅓ = *tertia pars*. One half is generally, however, expressed

by *dīmidia pars*, or *dīmidium* and a genitive. Also, fractions whose numerator is one less than the denominator are expressed by cardinals with *partēs*. Thus: ⅔ = *duae partēs*, ¾ = *trēs partēs*, etc.

NOTE. For various derivative adjectives expressing numerical relations see **286.**

162. (1.) The Romans represented numbers by letters; as, I = 1, V = 5, X = 10.

NOTE. In several cases these letters grew out of early forms discarded from the alphabet as we have it. Thus, the old aspirates, ☉, ⏀, ▽, were used for 100, 1000, and 50 respectively, and developed into C, ⅭⅠↃ, and ⊥. Then five hundred (half one thousand) was denoted by Ↄ. For these were then substituted C, M, L, D; but for M and D, CIↃ and IↃ are often written.

(2.) When a letter is repeated, the number is equal to the value of the letter multiplied by the number of times it occurs. Thus, II = 2 × 1, or 2; XXX = 10 × 3, or 30; CCCC = 100 × 4, or 400. V and L are not thus repeated.

(3.) When a letter of smaller value is placed before one of larger value, its value is subtracted from the larger value; placed after, it is added to the larger value; as : —

IV four,	V five,	VI six.
IX nine,	X ten,	XI eleven.
XL forty,	L fifty,	LX sixty.
XC ninety,	C hundred,	CX hundred and ten.

a. Annexing Ↄ to IↃ multiplies by ten. Thus : —

$$\text{IↃ} = 500 ; \text{IↃↃ} = 5,000 ; \text{IↃↃↃ} = 50,000.$$

b. Prefixing C and annexing Ↄ to CIↃ also multiplies by ten. Thus : —

$$\text{CIↃ} = 1000 ; \text{CCIↃↃ} = 10,000 ; \text{CCCIↃↃↃ} = 100,000.$$

c. Hundreds of thousands are represented by repeating CCCIↃↃↃ. Thus : —

$$\text{CCCIↃↃↃCCCIↃↃↃCCCIↃↃↃ} = 300,000.$$

d. Sometimes thousands are expressed by a straight line over the numeral letters. Thus : —

$$\overline{\text{X}} = 10,000 ; \overline{\text{XL}} = 40,000.$$

Comparison of Adjectives (*Comparātĭŏ*).

163. (1.) The comparison of an adjective is the change of its form to express its quality in different degrees.

(2.) There are three degrees of comparison, the positive (*gradus positīvus*), the comparative (*gradus comparātīvus*), and the superlative (*gradus superlātīvus*).

164. (1.) The positive simply denotes a quality, without reference to other degrees of the same quality; as, *altus*, high; *mītis*, mild.

(2.) The comparative denotes that a quality exists in one of two instances to a greater degree than in the other; as, *altior*, higher; *mītior*, milder.

(3.) The superlative denotes that a quality exists in one of several (or all possible) instances to a greater degree than in any other; as, *altissimus*, highest; *mītissimus*, mildest.

a. The comparative is also used elliptically where we use "too" or "rather;" as, *vīvit līberius*, he lives too freely or rather freely.

b. The superlative often indicates a high degree of a quality without direct comparison with other objects; as, *amīcus cārissimus*, a very dear friend.

c. The superlative with *quam* denotes that the quality exists in the highest possible degree; as, *quam māximus*, as great as possible.

d. Degrees of a quality less than the positive may be denoted by *minus*, less, and *minimē*, least, prefixed to the positive, as in English.

165. The comparative is formed by adding -ior (m. and f.), -ius (n.), to the stem of an adjective; in the case of the vowel stems the stem vowel is dropped. The superlative is formed by adding in the same way -issimus, -issima, -issimum. Thus: —

Positive	Stem	Comparative	Superlative
altus	alto-	altior	altissimus
mītis	mīti-	mītior	mītissimus
fēlīx	fēlīc-	fēlīcior	fēlīcissimus

Irregular Comparison.

166. Adjectives in -er form the comparative regularly, but add -rimus to the positive to form the superlative. Thus : —

     ācer   ācri-   ācrior   ācerrimus

    a. So *vetus* has as superlative *veterrimus.*

167. Six adjectives in -lis form their superlative by adding -limus to the stem without the stem vowel. Thus : —

facilis, easy	facilior	facillimus
difficilis, hard	difficilior	difficillimus
gracilis, slender	gracilior	gracillimus
humilis, low	humilior	humillimus
similis, like	similior	simillimus
dissimilis, unlike	dissimilior	dissimillimus

    a. Imbecillus (-is) has also sometimes *imbecillimus.*

168. (1.) Five adjectives in -ficus (cf. *faciō*) derive their comparatives and superlatives from supposed forms in -ficēns. Thus : —

beneficus, kind   beneficentior   beneficentissimus

    a. So *honōrificus,* honorable, *māgnificus,* splendid, *mūnificus,* liberal, and *maleficus,* hurtful, except that *maleficus* has no comparative.

    (2.) So adjectives in -dīcēns (from *dīcō*) and -volēns (from *volō*), though compared regularly, have more commonly a positive form in -dīcus and -volus. Thus : —

maledicus (maledī-
   cēns), slanderous   maledīcentior   maledīcentissimus
benevolus (benevo-
   lēns), well-wishing   benevolentior   benevolentissimus

169. The following adjectives show various irregularities of comparison : —

bonus, good	melior	optimus
malus, bad	pēior	pessimus
māgnus, great	māior	māximus
parvus, small	minor	minimus
multus, much	plūs *	plūrimus
dexter, right, skillful	dexterior	dextimus
nēquam, worthless	nēquior	nēquissimus
frūgi, worthy	frūgālior	frūgālissimus

NOTE. The superlative suffix **mo-** seems to have been the earliest. This was then combined with the suffix **to-, so-** (see **255**), making **-tumus, -sumus** (-timus, -simus), which are found assimilated as **-limus, -rimus.** (See above, **166, 167**). The common ending **-issimus** either grew from adding **-simus** to comparatives, or was formed in some way after the pattern of the earlier ending **-mus.** See Iwan Müller, *Handbuch der Altertumswiss.*, ii., B., p. 220.

Defective Comparison.

170. (1.) The following adjectives are formed from stems of prepositions, and are seldom or never used in the positive : —

cis, citrā	[citer]	citerior, hither	citimus
dē		dēterior, worse	dēterrimus
in, intrā		interior, inner	intimus
prae, prō		prior, former	prīmus
prope		propior, nearer	proximus
ūltrā	[ūlter]	ūlterior, farther	ūltimus

(2.) Four others are used, in many forms of the positives, though not classical in the nominative singular masculine; namely : —

ex, extrā	[exterus] (exter)	exterior, outer	{ extrēmus { extimus
infrā	[īnferus] (īnfer)	īnferior, inner	{ īnfimus { īmus
post	[posterus]	posterior, hinder	{ postrēmus { postumus
super, suprā [superus]		superior, upper	{ suprēmus { summus

* Only neuter in singular. (See **153**.)

(3.) The following two have no positive: —

ōcior, swifter	ōcissimus
potior, preferable	potissimus

171. The following adjectives have no comparative: —

bellus, fine.	*invītus*, unwilling.
caesius, bluish gray.	*novos*, new.
falsus, false.	*pius*, filial.
fīdus, faithful.	*sacer*, sacred.
inclutus, renowned.	*vafer*, crafty.
invictus, invincible.	*vetus*, old.

172. (1.) The following have no superlative: —

adulēscēns, young.	*prōnus*, bending forward.
agrestis, rustic.	*propīnquus*, near.
alacer, lively.	*salūtāris*, salutary.
caecus, blind.	*satur*, full.
diūturnus, lasting.	*sēgnis*, slow.
exīlis, thin.	*silvestris*, woody.
īnfīnītus, unlimited.	*sinister*, left.
ingēns, great.	*supīnus*, lying on the back.
ieiūnus, fasting.	*surdus*, deaf.
longīnquus, distant.	*tempestīvos*, seasonable.
opīmus, rich.	*teres*, round.
prōclīvis, sloping.	*vīcīnus*, neighboring.

With many in -ālis, -īlis, -ilis, and -bilis, and a few other less common adjectives.

(2.) *Iuvenis*, young, compar. *iūnior*, and *senex*, old, compar. *senior*, have the superlative supplied by *minimus nātū* and *māximus nātū*, respectively.

173. The comparative and superlative may also be formed by prefixing to the positive the adverbs *magis*, more, and *māximē*, most, as in English. Thus: *idōneus*, fit, *magis idōneus*, *māximē idōneus*.

a. This method of comparison is common with adjectives ending in -icus, -idus-, -ulus, -undus, -imus, -īnus, -ōrus, -īvos, -us pure (except -uus), and some others.

COMPARISON OF ADVERBS.

174. Adverbs are formed from adjectives of the first and second declension generally by substituting ē for the stem vowel; from adjectives of the third declension, and occasionally from the others, by adding -ter to the stem, before which ā and o are weakened to i. Thus: *dūrus, dūrē ; ācer, ācriter ; fīrmus, fīrmiter.**

a. The final -e is short in *bene*, well; *male*, ill; *īnferne*, below; *superne*, above; and *saepe*, often. (Cf. 46, *a*, 2.)

b. Stems in t- retain, of course, only one t in the adverb; as, *prūdens, prūdenter ; sollers, sollerter.*

Audāx has *audācter*, and less commonly *audāciter*.

c. Facilis, easy, has *facile* †; *difficilis*, hard, *difficulter ;* and *nēquam*, worthless, *nēquiter*.

175. Only the adverbs thus formed from adjectives are as a rule compared. The comparative is the neuter accusative singular of the comparative of the adjective; the superlative is the superlative of the adjective with ē substituted for the stem vowel. If the adjective is irregular the adverb shows similar irregularity. Thus: —

dūrē, hard	dūrius	dūrissimē
ācriter, sharply	ācrius	ācerrimē
audācter, boldly	audācius	audācissimē
So also male, ill	pēius	pessimē
parvē, little	minus	minimē
apertē, openly	magis apertē	māximē apertē, *etc.*

176. A few adverbs thus compared have no adjectives in use. Thus: —

diū, long	diūtius	diūtissimē
saepe, often	saepius	saepissimē

* These adjectives of the second declension generally also have adverbs in -ē ; as, *fīrmē ;* but *alius* and *violentus* have only *aliter* and *violenter*.

† Really neuter accusative of the adjective. (Cf. **557**, *a*, note.)

a. Two slightly irregular forms are —

bene, well (from *bonus*)	melius	optimē
——	magis (comp.), more (from *māgnus*)	maximē

NOTE. Other adverbs are not compared, and will be treated later. (See **187**, **292**, **293**, and **557**.)

PRONOUNS.

177. Pronouns include the following classes : —

(1.) PERSONALS (*prōnōmina persōnālia*) : as, *egŏ̆*, I ; *tū*, thou ; including the REFLEXIVE (*reflexīvum*), *suī*, of himself, etc.

(2.) DEMONSTRATIVES (*dēmōnstrātīva*) : as, *is*, he, that ; *hĭc*, this.

(3.) INTENSIVES (*intēnsīva*) : as, *ipse*, self ; *īdem*, the same.

(4.) RELATIVES (*relātīva*) : as, *quī*, who.

(5.) INTERROGATIVES (*interrogātīva*) : as, *quis*, who ?

(6.) INDEFINITES (*indēfīnīta*) : as, *aliquis*, some one or other ; *quīdam*, some (particular) one.

(7.) POSSESSIVES (*possessīva*) : as, *meus*, my ; *cūius*, whose ?

(8.) PATRIALS (*patriālia*) : as, *nostrās*, of our country.

PERSONALS.

178. The personal pronouns are thus declined : —

Singular.

Nom.	egŏ̆, I.	tū, thou, you.
Gen.	meī, of me.	tuī, of thee, you.
Dat.	mihĭ, to me.	tibĭ, to thee, you.
Acc.	mē, me.	tē, thee, you.
Voc.	——	tū, thou, you.
Abl.	mē, with *or* by me.	tē, with *or* by thee, you.

Plural.

Nom.	nōs, we.	vōs, ye, you.
Gen.	nostrum,* *or* nostrī,	vestrum, *or* vestrī,
	of us.	of you.
Dat.	nōbīs, to us.	vōbīs, to you.
Acc.	nōs, us.	vōs, you.
Voc.	——	vōs, ye, you.
Abl.	nōbīs, with *or* by us.	vōbīs, with *or* by you.

179. The reflexive pronoun is the same in both numbers and in all genders. Thus : —

Nom.	——
Gen.	suī, of himself, herself, itself, themselves.
Dat.	sibĭ, to himself, etc.
Acc.	sē (sēsē), himself, etc.
Voc.	——
Abl.	sē (sēsē), with *or* by himself, *etc.*

a. The personal pronoun of the third person when not reflexive is supplied by the demonstratives, *is, ea, id,* and (more emphatic) *hĭc, haec, hŏc,* or *ille, illa, illud.* (See 180, below.)

b. All the forms of the personal and reflexive pronouns, except *tū* and the plural genitives, sometimes add the suffix -met for greater emphasis. Thus : *egŏmet, vōsmet, sēmet.*

c. *Tū* has an emphatic form *tūte,* and in old Latin *tētē* is used as more emphatic for *tē.*

d. *Mī* is old and poetic for *mihĭ. Mēpte* and *mēd* for *mē, tēd* for *tē, mis* for *meĭ,* and *tis* for *tuĭ,* occur in the comic poets.

NOTE. The personal and reflexive pronouns, with the intensive *ipse,* are the only pronouns in the strict sense (*i. e.,* words used *instead of* nouns). The possessives and patrials are really adjectives, and the others are used as adjectives as well as pronouns.

DEMONSTRATIVES.

180. The demonstrative pronouns are thus declined : —

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* *Nostrum* and *vestrum* are mostly confined to the partitive use (see Syntax, **354**) ; *nostrī* and *vestrī* are used for other relations.

is, he, that.

Singular.

	M.	F.	N.
Nom.	is	ea	id
Gen.	ēius	ēius	ēius
Dat.	eī	eī	eī
Acc.	eum	eam	id
Abl.	eō	eā	eō

Plural.

Nom.	eī (iī)	eae	ea
Gen.	eōrum	eārum	eōrum
D. & A.	eīs (iīs)	eīs (iīs)	eīs (iīs)
Acc.	eōs	eās	ea

hĭc, this.

Singular.

Nom.	hĭc	haec	hŏc
Gen.	hūius	hūius	hūius
Dat.	huic	huic	huic
Acc.	hunc	hanc	hŏc
Abl.	hōc	hāc	hōc

Plural.

Nom.	hī	hae	haec
Gen.	hōrum	hārum	hōrum
D. & A.	hīs	hīs	hīs
Acc.	hōs	hās	haec

iste, this, that.

Singular.

Nom.	iste	ista	istud
Gen.	istīus	istīus	istīus
Dat.	istī	istī	istī
Acc.	istum	istam	istud
Abl.	istō	istā	istō

Plural.

Nom.	istī	istae	ista
Gen.	istōrum	istārum	istōrum
D. & A.	istīs	istīs	istīs
Acc.	istōs	istās	ista

ille, that.

Singular.

Nom.	ille	illa	illud
Gen.	illīus	illīus	illīus
Dat.	illī	illī	illī
Acc.	illum	illam	illud
Abl.	illō	illā	illō

Plural.

Nom.	illī	illae	illa
Gen.	illōrum	illārum	illōrum
D. & A.	illīs	illīs	illīs
Acc.	illōs	illās	illa

a. The old form of *ille* was *ollus*, and some cases from that form occur. Genitives and datives after the analogy of the regular forms in the first and second declensions are also found; as, *illae* for *illīus* and *illī*, *eae* for *eī*, *hae* for *huic*, etc. *Iibus*, *ibus*, occur for *eīs;* and, as fem., *eābus*. In early Latin are found as nominative plural, *eeis*, *ieis*, *eis*, *ī*, *heis*, *hīs*, *heisce*, *hīsce*.

b. The interjection *ecce*, lo ! is compounded with *ille*, *iste*, and *is* in colloquial language ; producing *eccillud*, *eccistam*, *ecca*, *eccum*, *eccōs*, etc.

c. An intensive suffix -*ce* is added to various forms of the demonstratives, producing forms like *hūiusce*, *hance*, *hōrunce*, *illāce*, *istōsce*, *īsce*.

d. When the interrogative *ne* is attached we have forms like *hīcine*, *haecine*, *illaecine*, etc.

e. Sometimes the *e* from -*ce* is dropped, producing from *iste* the following forms : —

	Singular.				Plural.	
	M.	**F.**	**N.**	**M.**	**F.**	**N.**
N.	istīc	istaec	istīc *or* istūc	——	istaec	——
Ac.	istunc	istanc	istōc *or* istūc	——	——	istaec
Ab.	istōc	istāc	istōc

Similar forms occur for *ille ;* and *hōrunc, hārunc* from *hĭc.*

f. The genitive *modī* is combined with the genitive of the demonstratives to indicate *of this* or *that kind.* Thus: *hūius-modī* or *hūiuscemodī,* of this kind; *ēiusmodī,* of such a kind, that kind, etc.

NOTE. It will be seen that *ille* and *iste* are alike in their declensions, that *hĭc* differs from them only in having the C of the suffix -ce in certain forms, and that *is* differs only in the nominative singular masculine and neuter, and the accusative singular neuter.

Uses of the Demonstratives.

181. (1.) *Hĭc,* this, is used to denote that which is near the speaker in thought, space, or time, or in a written or spoken sentence, and is sometimes called the demonstrative of the first person.

(2.) *Ille,* that, is used to denote that which is far from the speaker, and is sometimes called the demonstrative of the third person.

(3.) *Iste,* this, that, denotes that which is too far from the speaker for *hĭc* and too near for *ille,* often marking that which is near, or, which concerns, the person addressed. It is therefore sometimes called the demonstrative of the second person. It frequently refers to a point under discussion between two persons, or to an opponent in argument, especially in law matters, and therefore sometimes implies contempt.

(4.) When *hĭc* and *ille* are used to refer to two things in the same passage, *hĭc* more commonly refers to the thing last mentioned, and *ille* to the one first mentioned ; but if the one first mentioned is more important (*i. e.,* nearer the *thought* of the speaker), *hĭc* refers to that, and *ille* refers to the other.

(5.) The following examples will make these distinctions clearer : —

Diūtius in hāc *vītā esse nōn possum,* I cannot stay longer in this life.

Haec *nostra studia ;* ista *tua studia,* these (are) our pursuits, those your pursuits.

Egŏ enim istūc *ipsum vereor nē malum sit, nōn dīcō carēre sēnsū sed carendum esse,* for I am afraid that this very thing is an evil ; I do not mean the being without sensation itself but the necessity of being so (Cic., *Tūsc.,* i., 12, 26).

a. Q. Catulus, nōn antīquō illō *mōre, sed* hōc *nostrō ērudītus,* Quintus Catulus trained not in that old fashioned style, but in this of ours.

Ignāvia corpus hebetat, labor fīrmat ; illa *mātūrat senectūtem,* hĭc *longam adulēscentiam reddit,* inactivity dulls the physical forces, work strengthens them ; the one hastens old age, the other prolongs youth.

Melior est certa pāx quam spērāta victōria ; haec *in tuā,* illa *in deōrum manū est,* certain peace is better than victory hoped for ; the peace is in your hands, the victory in the hands of the gods.

For the special uses of the demonstratives see Syntax, **450.**

INTENSIVES.

182. The intensive pronouns are thus declined : —

ipse, self.

Singular.

	M.	F.	N.
N. & V.	ipse	ipsa	ipsum
Gen.	ipsīus	ipsīus	ipsīus
Dat.	ipsī	ipsī	ipsī
Acc.	ipsum	ipsam	ipsum
Abl.	ipsō	ipsā	ipsō

Plural.

	M.	F.	N.
N. & V.	ipsī	ipsae	ipsa
Gen.	ipsōrum	ipsārum	ipsōrum
D. & A.	ipsīs	ipsīs	ipsīs
Acc.	ipsōs	ipsās	ipsa

Īdem, the same.

Singular.

N. & V.	Īdem	eadem	idem
Gen.	ēiusdem	ēiusdem	ēiusdem
Dat.	eīdem	eīdem	eīdem
Acc.	eundem	eandem	idem
Abl.	eōdem	eādem	eōdem

Plural.

N. & V.	eīdem (iīdem)	eaedem	eadem
Gen.	eōrundem	eārundem	eōrundem
D. & A.	eīsdem (iīsdem)	eīsdem (iīsdem)	eīsdem (iīsdem)
Acc.	eōsdem	eāsdem	eadem

a. *Īsdem* and *īdem* occur as nominative plural masculine, and other rare forms are occasionally met. See Buecheler's *Grundriss.*

NOTE. It will be seen that *ipse* is declined like *iste* and *ille* except in the nominative and accusative singular neuter, and in having a vocative. *Īdem* is formed from *is* with the demonstrative suffix *-dem.*

RELATIVES, INTERROGATIVES, AND INDEFINITES.

183. The relative *quī*, who, the interrogative *quis* (*quī*), who, and the indefinite *quis* (*quī*), any one, are formed from the same stem, and most of their forms are the same. The indefinite *quis* occurs chiefly with the particles *sī, nisi, nē, num ;* otherwise the compound *aliquis* takes its place.

184. The relative **quī**, the interrogative **quis**, and the indefinite **aliquis** are thus declined : —

	quī, who.				quis, who?	
	M.	**F.**	**N.**	**M.**	**F.**	**N.**
Nom.	quī	quae	quod	quis (quī)	quae	quid (quod)
Gen.	cūius	cūius	cūius	cūius	cūius	cūius
Dat.	cui	cui	cui	cui	cui	cui
Acc.	quem	quam	quod	quem	quam	quid (quod)
Abl.	quō (quī)	quā (quī)	quō (quī)	quō (quī)	quā (quī)	quō (quī)

Plural.

	M.	**F.**	**N.**
Nom.	quī	quae	quae
Gen.	quōrum	quārum	quōrum
D. & A.	quibus	quibus	quibus
Acc.	quōs	quās	quae

a. The indefinite *quis* is declined just like the interrogative.

aliquis, any, some.

Singular.

	M.	**F.**	**N.**
Nom.	aliquis (aliquī)	aliqua	aliquid (aliquod)
Gen.	alicūius	alicūius	alicūius
Dat.	alicui	alicui	alicui
Acc.	aliquem	aliquam	aliquid (aliquod)
Abl.	aliquō	aliquā	aliquō

Plural.

	M.	**F.**	**N.**
Nom.	aliquī	aliquae	aliqua
Gen.	aliquōrum	aliquārum	aliquōrum
D. & A.	aliquibus	aliquibus	aliquibus
Acc.	aliquōs	aliquās	aliqua

b. In the interrogative and indefinite pronouns the forms *quis, quid, aliquis, aliquid,* are used substantively, the forms *quī, quod, aliquī, aliquod,* adjectively.

c. The ablative form *quī* is also occasionally found as a plural. Its chief use is as an ablative of manner (see 410), meaning " how ? " or combined with *cum ;* as, *quīcum,* with whom.

d. Old forms for the dative and ablative plural are *queis* and *quīs.*

e. Quis is sometimes found as a feminine in the comic writers, and even as a neuter. So the compounds — *quisque,* each; *quisnam,* who in the world; and *quisquam,* any one, are found as feminines.

f. When two only are referred to, *uter* (see 145 and 146),

not *quis*, is the interrogative used. So *uterque* means "each" (of two), *quisque*, "each" (of several).

NOTE. It will be noticed that the above three pronouns have forms with ā- stems, with o- stems, and with i- stems.

185. There are two compound relative pronouns, *quī-cumque* and *quisquis*, meaning "whoever." *Quīcumque* is declined like *quī*. *Quisquis* is used only in certain forms, as follows : —

Singular.

	M.	F.	N.
Nom.	quisquis	(quisquis)	quidquid (quicquid)
Acc.	quemquem	————	quidquid (quicquid)
Abl.	quōquō	quāquā	quōquō

Plural.

Nom. quīquī
Dat. quibusquibus

a. Modī is joined to *quisquis*, as to the demonstratives, but in an old form of the genitive, *cuicuimodī*, of whatever kind.

b. Indefinite interrogatives are formed from *quis* by various particles; as, *ecquis*, *numquis*, any one ? *Quisnam*, who, pray ? is emphatic for *quis*. These words are common only in certain cases, and are often written as two words. The feminine nominative singular and neuter nominative and accusative plural generally end in *qua*, not *quae*.

c. So various quasi-compounds are formed from the indefinite *quis* ; as, *sīquis*, *nēquis*, often written separately ; *quīlibet*, *quīvīs*, *quispiam*, *quisquam*, *quīdam*, with *quisque*, each, and *ūnusquisque*, each and all. They are all declined like *quis*, but *quisquam* is not used in the feminine nor in the plural, and *quispiam* has in the plural only the feminine nominative *quae-piam*. A form *ūnumquidquid* occurs in Plautus and Lucretius.

d. The order of the indefinite pronouns from less to greater definiteness is as follows : —

quisquam, any one whatever.

quīlibet,
quīvīs, } any you please.

quis, any.

aliquis, some one or other, any one.

quispiam, some one.

quīdam, some particular one.

NOTE. **Quo-** was the old form of spelling for **cu-** in these pronouns (cf. **59**,*c*), so that we find in inscriptions and in Plautus and Terence *quoius* (originally trissyl.), and then *quŏius* (dissyl.), for *cūius, quoi* for *cui, quoivīs* for *cuivīs,* etc.

For the use of indefinite pronouns, see Syntax, **454** ff.

POSSESSIVES.

186. (1.) Possessives are formed from the personal pronouns (including the reflexive), and from the interrogative (and relative). Thus: *meus,* my; *tuus,* thy, your; *suus,* his, hers, etc.; *noster,* our; *vester,* your; *cūius* (relative and interrogative), whose.

(2.) They are declined regularly, **meus, mea, meum,** etc.; **noster, nostra, nostrum,** etc.: except that the vocative singular masculine of *meus* is generally **mī** (otherwise **meus** like nominative); the others have no vocative.

a. *Cūius* is used only in a few forms, as follows: —

	Sing.			*Plural.*
	M.	F.	N.	F.
Nom.	cūius	cūia	cūium	cūiae
Acc.	cūium	cūiam	———	cūiās
Abl.	———	cūiā	———	———

b. The suffixes **-met** and (chiefly in the ablative) **-pte** are sometimes annexed to the possessives to give them emphasis. Thus: *tuīsmet, meāpte,* etc.

NOTE. Old forms of the genitive plural of the possessive pronouns in **-um** for **-orum** occur in comedy; as, *meŭm, vostrŭm.* *Sovos, sova, sovom,* are found in inscriptions, for *suus, sua, suum.* The older spellings of *cūius, -a, -um,* were *quoius, -a, -um* (originally trissyl.), *quŏius, -a, -um* (dissyl.) (cf. **185**, note).

187. For convenience of reference the following table of correlative pronouns and adverbs is here given:—

INTERROGATIVE.	DEMONSTRATIVE.	RELATIVE.	GENERAL RELATIVE.	INDEFINITE.
uter, *which (of two)?*	uterque, *each (of two).* is (hīc, etc.), *he, this.*	uter, *which (of two).*	utercumque, *whichever (of two).*	aliquis, *some or any one.*
quis, *who?*		quī, *who.*	quisquis, *whoever.*	
quantus, *how great?*	tantus, *so great.*	quantus, *as great as.*	quantuscumque, *however great.*	aliquantus, *of some extent.*
quantulus, *how little?*	tantulus, *so little.*	quantulus, *as little as.*	quantuluscumque, *however little.*	aliquantulus, *of some little extent.*
quālis, *of what sort?*	tālis, *such.*	quālis, *of which sort.*	quāliscumque, *of whatever sort.*	
quot, *how many?*	tot, *so many.*	quot, *as many as.*	quotquot, *however many.*	aliquot, *several.*
quotus, *of what rank?*	(totus),* *of such rank.*	quotus, *of which rank.*	quotuscumque, *of whatever rank.*	
ubī, *where?*	ibī, *there.*	ubī, *where.*	ubiubī, *wherever.*	alicubī, *anywhere, some-where.*
quō, *whither?*	eō (hūc, illūc), *thither.*	quō, *whither.*	quōquō, *whithersoever.*	aliquō, *anywhither, some-whither.*
quōrsum, *toward what end?*	hōrsum, *to this end.*	quōrsum, *to which end.*	quōquōversum, *to whatever end.*	aliquōversus, *to some or any end.*
quā, *where (what way)?*	eā, *there.*	quā, *where (which way).*	quāquā, *wherever.*	aliquā, *somewhere, any-where.*
unde, *whence?*	inde, *thence.*	unde, *whence.*	undicumque, *from whatever quar-ter.*	alicunde, *from some or any quarter.*
quandō, *when?*	tum (nunc†), *then, now, when.*	cum, *when.*	quandōcumque, *whenever.*	aliquandō, *some or any time, at length.*
quam, *how?*	tam, *so (much).*	quam, *as (much).*	quamvīs, *however (much).*	
quotiēns, *how often?*	totiēns, *so often.*	quotiēns, *as often as.*	quotiēnscumque, *however often.*	aliquotiēns, *several times.*
ut, *how?*	ita (sīc), *so, thus.*	ut, *as.*	utut, uteunque, *however.*	

* Very rare, and not to be confused with tōtus, *whole.*

† *Nunc : tunc :: hīc : ille,* etc.

PATRIALS.

188. The patrials are formed from the stems of the possessives *noster* and *cūius*, and indicate the country to which one belongs. Thus: *nostrās*, of our country; *cūiās*, of what country?

a. They are declined regularly like adjectives of one ending: nostrās, nostrātis, etc., but are used only in certain forms, as follows: —

	Singular.		*Plural.*		
N.	nostrās	cūiās (quoiās)	nostrātēs	nostrātia	cūiatēs (m.)
G.	nostrātis	cūiātis	————	————	————
Ac.	————	cūiātem (m.)	————	————	————
Ab.	————	————	nostrātibus	————	————

Nostrātis and *cūiātis* also occur as nominatives.

NOTE. A form *vestrās*, of your country, is given by Priscian and other ancient grammarians.

VERBS.

189. Verbs are either TRANSITIVE (*trānsitīva*) or INTRANSITIVE (*intrānsitīva*).*

190. A TRANSITIVE verb marks an action as directly applied to an object; as, *videt leōnem*, he SEES the lion.

191. An INTRANSITIVE verb denotes a state or marks an action as *not* directly applied to any object;† as, *stō*, I stand; *dormit*, he is sleeping; *veniunt*, they come.

192. To verbs belong VOICE (*genus*‡), MOOD (*modus*), TENSE (*tempus*), PERSON (*persōna*), and NUMBER (*numerus*).

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* Scientifically, we should not speak of verbs themselves as transitive or intransitive, but of transitive and intransitive uses of a verb.

† An intransitive verb is sometimes accompanied by an apparent object, which is, however, really an adverbial modifier; as, "I slept (for) *three hours.*"

‡ So called from a false analogy with gender in nouns.

Voice.

193. (1.) Voice is distinguished as ACTIVE (*āctīvum*) or PASSIVE (*passīvum*).

(2.) The ACTIVE voice represents the subject as acting. Thus: *Caesar Gallōs vīcit*, Caesar conquered the Gauls.

(3.) The PASSIVE voice represents the subject as acted upon. Thus: *Gallī ā Caesare victī sunt*, the Gauls were conquered by Caesar.

a. In some languages there is also a special form to represent the subject as acting upon itself. This is called a MIDDLE voice. The Latin passive seems to have been at first of this kind, and a few instances of the use survived in classical times. Thus: *Androgeī galeam clipeīque īnsīgne decōrum induitur*, he puts on the helmet of Androgeus and his beautifully ornamented shield (Verg., *Ae.*, ii., 392).

b. The place of the middle voice is generally supplied, however, by the active with a reflexive pronoun. Thus: *pōmīs sē arbōs induit*, the tree clothes itself with fruit (see Verg., *G.*, iv., 143); *quōcumque tē animō et cōgitātiōne converteris* (future perfect), whithersoever you turn in mind and thought (Cic., *dē Ōr.*, i., 2, 6).

194. Intransitive verbs have as such only the active voice. In Latin, however, they may be used impersonally in the passive. (See **318**, 3, and **387**.)

195. Some verbs, having the form of the passive, have the meaning of the active. They are called DEPONENTS (*dēpōnentia*).* Thus: *sequor*, I follow; *morior*, I die.

a. The deponents are really remnants of the middle voice, as may be seen by the etymological meaning of many of them; as, *recordor*, I remind myself (hence "remember").

196. Four verbs have the active form in the tenses from the present stem, and the passive form in their other

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* From *dēpōnō*, lay aside, because they have laid aside the active form and the passive meaning.

parts, but all with active meaning. They are called SEMI-DEPONENTS (*sēmi-dēpōnentia*).

a. They are: *audeō*, dare; *f īdō*, trust (with its compounds); *gaudeō*, am glad; and *soleō*, am wont.

Mood.

197. There are three MOODS: the INDICATIVE (*indicā-tīvus*), the SUBJUNCTIVE (*subiūnctīvus*), and the IMPERA-TIVE (*imperātīvus*).

NOTE. The infinitive is also often reckoned among the moods, but it is really a verbal noun, and according to the best usage at present is treated with the other noun parts of the verb. (See **202** and **203**.)

198. (1.) The INDICATIVE is used to speak of things as they are, to assert, deny, or question a fact. Thus: *veniō*, I come; *audīsne*, do you hear?

(2.) The SUBJUNCTIVE is used to speak of things as they seem in the mind, to represent ideas or notions. Thus the subjunctive expresses a purpose, a wish, a supposition, etc. Examples are: —

Puerum mīsit quī dīceret, he sent a boy to say.
Utinam pater adesset, oh, that my father were here.
Faciat ille sī eum rogēs, he would do it if you should ask him.

a. The difference between the indicative and the subjunctive is perhaps most clearly seen in the expression of a cause. Thus: —

Indicative: *Hŏc dīxit quod vērum* erat, he said this because it was true;

Subjunctive: *Hŏc dīxit quod vērum* esset, he said this because (as he thought) it was true.*

(3.) The IMPERATIVE is used to express a command or exhortation. Thus: *haec* nūntiāte *rēgī vestrō*, tell this to your king; *amā inimīcōs tuōs*, love your enemies.

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* The pupil should be cautioned against supposing that the subjunctive implies that a thing is *not* a fact. It expresses only as an idea a thing which also may be a fact or may not.

Tense.

199. There are six TENSES: the PRESENT (*praesēns*), IMPERFECT (*imperfectum*), FUTURE (*futūrum*), PERFECT (*perfectum*), PLUPERFECT (*plūsquamperfectum*), and FUTURE PERFECT (*futūrum exāctum*).

a. The Latin tenses correspond in general to the English tenses of the same names, but are used more strictly. It should be noticed also that the Latin imperfect is mostly confined to the progressive sense (was doing, having, etc.), while the Latin perfect serves generally for the English imperfect as well as perfect.

b. When the Latin perfect corresponds to the English perfect it is called the PERFECT DEFINITE or PRESENT PERFECT; when it corresponds to the English imperfect it is called the HISTORICAL PERFECT.

200. The tenses are divided into —

(1.) PRIMARY or PRINCIPAL tenses: present, perfect definite, and the two futures.

(2.) SECONDARY or HISTORICAL tenses: imperfect, historical perfect, and pluperfect.

a. Only the indicative has all six tenses; the subjunctive has no future; the imperative has only the present and the future, the latter expressing the command more gently.

Number and Person.

201. There are two NUMBERS, SINGULAR and PLURAL, as in nouns, and three PERSONS, the FIRST denoting the speaker, the SECOND denoting the person spoken to, and the THIRD denoting the person or thing spoken of.

a. The imperative has in the present only the second person, in the future the second and third persons.

Noun and Adjective Forms of the Verb.

202. (1.) The three moods with their various tenses,

numbers, and persons, form what is called the FINITE VERB (*verbum finitum*).

(2.) The verb has also three noun forms and two adjective forms, as follows : —

a. Noun forms : INFINITIVE (*infinitivus*).
             GERUND (*gerundium*).
             SUPINE (*supinum*).
b. Adjective forms : PARTICIPLE (*participium*).
                 GERUNDIVE (*gerundivum*).

NOTE. These five parts are sometimes classed together as the *verbum infinitum*.

203. (1.) The INFINITIVE is chiefly used as a neuter noun in the nominative or accusative singular.   Thus : —

Hūmānum est **errāre,** to err is human.

In animō habeō Rōmam **īre,** I intend to go to Rome.

(2.) The infinitive is also used in certain special constructions (see **530 ff.**), and has three tenses, present, perfect, and future.   Thus : —

Pres. *dīcere,* to say.

Perf. *dīxisse,* to have said.

Fut. *dictūrus esse,* to be on the point of saying.

204. The GERUND is a noun of the second declension (stem ending in -ndo-), used only in the oblique cases of the singular. The infinitive supplies its nominative. Thus : —

Vēnandī *causā,* for the sake of hunting ; *fessus* **vēnandō,** weary with hunting.

But : *salūbre est* **vēnārī,** hunting is healthful.

205. The SUPINE is a noun of the fourth declension (stem ending in -tu-) used only in the accusative and ablative singular.   Thus : —

Vēniō **rogātum,** I come to ask (for asking).

Difficile **intellēctū,** hard to understand (in the understanding of it).

For the syntax of the supine see **553 ff.**

206. There are three PARTICIPLES; the PRESENT ACTIVE, the FUTURE ACTIVE, and the PERFECT PASSIVE. Thus: —

Pres. Act. *dīcēns*, saying.
Fut. Act. *dictūrus*, on the point of saying.
Perf. Pass. *dictus*, said (having been said).

a. The perfect participle of deponent verbs generally has an active meaning; as, *secūtus*, having followed. So also the perfect participle of the following four verbs: —

> *cēnō*, dine;   *cēnātus*, having dined.
> *iūrō*, swear;   *iūrātus*, having sworn.
> *pōtō*, drink;   *pōtus*, having drunk.
> *prandeō*, breakfast; *prānsus*, having breakfasted.

207. (1.) The GERUNDIVE is an adjective of the first and second declension (having the same stem as the gerund). Thus: *amandus, docendus*.

(2.) Used to agree with a subject in the nominative or accusative, it denotes necessity or obligation. Thus: —

Docendus *est puer*, the boy must be taught.

Vir venerandus, a man to be revered.

Dīxit id faciendum *esse*, he said it must be done.

(3.) In other situations the idea of obligation is more hidden. Thus: —

Ad pācem petendam *vēnit*, he came to ask for peace (*i. e.*, with regard to the peace to be asked for).

Urbis condendae *cōnsilium*, the design of founding a city.

a. In late Latin the gerundive became a future passive participle. *Faciendus* would then mean merely "on the point of being done."

CONJUGATION.

Tense-Stems.

208. Three special stems — the PRESENT stem, the PERFECT stem, and the PERFECT PARTICIPLE stem — are distinguished in the verb.

209. From the PRESENT stem are formed in both voices the present, imperfect, and future in all the moods; also the present infinitive, the present participle, and the gerund and gerundive.

210. From the PERFECT stem are formed, in the active voice only, the perfect, pluperfect, and future perfect tenses, and the perfect infinitive.

211. From the PERFECT PARTICIPLE stem is formed the perfect participle passive, which with the parts of *esse*, to be, forms in the passive voice those tenses which in the active are formed from the perfect stem.

a. The supine has a (noun) stem of its own, and the future participle has a derivative (adjective) stem. The future infinitive active is formed by the future participle with *esse*. The future infinitive passive is formed by the supine with *īrī* (the present infinitive passive of *īre*, to go).*

b. The supine and the perfect and future participles, though not connected in derivation, have a *mechanical* similarity of basis which helps to fix them in the mind.

Thus : —

Perf. Part.	Supine.	Fut. Part.
rēct*us*	rēct*um*	rēct*ūrus*
cās*us*	cās*um*	cās*ūrus*
flex*us*	flex*um*	flex*ūrus*
monit*us*	monit*um*	monit*ūrus*
amāt*us*	amāt*um*	amāt*ūrus*

* The parts here mentioned, together with the perfect participle and the tenses formed by it, have been commonly grouped together and derived from a so-called supine stem. It has seemed best to give up this wholly unscientific point of view, but not to depart further from the traditional explanation of the verb forms. The pupil should be warned, however, that this explanation is true only of the *apparent* structure of the verb in its developed state as met in literature. Many of the tenses which seem to belong to the same stem have in reality very varied origins. For instance, the imperfect subjunctive probably does not belong to the present stem at all, but grew from the same form as the perfects in -sī.

212. The following table shows the tenses formed from each of the stems: —

PRESENT STEM.

	ACTIVE.			PASSIVE.		
Indicative	*Pres.,*	*Imp.,*	*Future.*	*Pres.,*	*Imp.,*	*Future.*
Subjunctive	"	"		"	"	
Imperative	"		"	"		"
Infinitive	"			"		
Participle	"					

Gerund.   Gerundive.

PERFECT STEM.   PERF. PART. STEM.

	ACTIVE.			PASSIVE.		
Indicative	*Perf.,*	*Plup.,*	*Fut. Perf.*	*Perf.,*	*Plup.,*	*Fut. Perf.*
Subjunctive	"	"		"	"	
Infinitive	"			"		
Participle				"		

FUTURE PART. with *esse* = Future Infin. Active.
SUPINE   "   *īrī* =   "   "   Passive.

Personal Endings.

213. The FINITE forms of the verb have the following PERSONAL ENDINGS : * —

(1.) INDICATIVE (except PERFECT) and SUBJUNCTIVE.

	ACTIVE.	PASSIVE.
Sing. 1st Pers.	-m *or* ——	-r
2d Pers.	-s	-ris (*shortened* -re)
3d Pers.	-t	-tur
Plur. 1st Pers.	-mus	-mur
2d Pers.	-tis	-minī
3d Pers.	-nt	-ntur

* These personal endings are regarded usually as remnants of the personal pronoun forms. But see Brugmann in *Handbuch der Altertums-wiss.*, ii., p. 72, § 106.

(2.) PERFECT INDICATIVE ACTIVE.*

	Singular.	*Plural.*
1st Pers.	——	-mus
2d Pers.	-stī	-stis
3d Pers.	-t	-ērunt (*shortened* -ēre)

(3.) IMPERATIVE.

	PRESENT.		FUTURE.	
	ACTIVE.	PASSIVE.	ACTIVE.	PASSIVE.
Sing. 2d Pers.	——	-re	-tō	-tor
3d Pers.			-tō	-tor
Plur. 2d Pers.	-te	-minī	-tōte	
3d Pers.			-ntō	-ntor

214. The ENDINGS of the NOUN and ADJECTIVE forms of the verb are as follows: —

	INFINITIVES.		PARTICIPLES.	
	ACTIVE.	PASSIVE.	ACTIVE.	PASSIVE.
Pres.	-re	-rī (-ī *in* 3d *conj.*) †	-ns (-ntis)	——
Perf.	-isse	-tus (-a, -um) esse	——	-tus, -a, -um
Fut.	-tūrus (-a, -um) esse	-tum īrī	-tūrus, -a, -um	——

GERUNDIVE and GERUND.

-ndus, -a, -um, *etc.*

SUPINE.

-tum, -tū

215. sum, I am, is conjugated as follows: —

Pres. Stem **es-**   Perf. Stem **fu-**

INDICATIVE MOOD.

PRESENT TENSE.

Singular.	*Plural.*
sum, I am.	sumus, we are.
es, thou art.	estis, you are.
est, he is.	sunt, they are.

---

* The apparently different endings of the perfect indicative are due to the mixed origin of that tense, and can be best explained elsewhere.

† Sometimes -rier (-ier).

IMPERFECT.

eram, I was.   erāmus, we were.
erās, thou wast.   erātis, you were.
erat, he was.   erant, they were.

FUTURE.

erō, I shall be.   erimus, we shall be.
eris, thou wilt be.   eritis, you will be.
erit, he will be.   erunt, they will be.

PERFECT.

fuī, I have been.   fuimus, we have been.
fuistī, thou hast been.   fuistis, you have been.
fuit, he has been.   fuērunt (-re), they have been.

PLUPERFECT.

fueram, I had been.   fuerāmus, we had been.
fuerās, thou hadst been.   fuerātis, you had been.
fuerat, he had been.   fuerant, they had been.

FUTURE PERFECT.

fuerō, I shall have been.   fuerimus, we shall have been.
fueris, thou wilt have been.   fueritis, you will have been.
fuerit, he will have been.   fuerint, they will have been.

SUBJUNCTIVE MOOD.

PRESENT.		IMPERFECT.	
sim	sīmus	essem	essēmus
sīs	sītis	essēs	essētis
sit	sint	esset	essent

PERFECT.		PLUPERFECT.	
fuerim	fuerimus	fuissem	fuissēmus
fueris	fueritis	fuissēs	fuissētis
fuerit	fuerint	fuisset	fuissent

IMPERATIVE MOOD.

PRESENT.		FUTURE.	
es, be thou.	este, be ye.	estō	estōte
		estō	suntō

	INFINITIVES.	PARTICIPLE.
Pres.	esse, to be.	———
Perf.	fuisse, to have been.	———
Fut.	futūrus esse *or* fore, to be on the point of being.	futūrus, -a, -um, on the point of being.

a. It will be seen that the parts of *sum* are from two different roots, √*es* for the tenses from the present stem, the e disappearing in various forms, and s between two vowels becoming r (see 67) ; and √*fu* for the other forms. *Fueram, fuissem,* etc., are compounded of both roots.

b. A present participle *sēns* is seen in the compounds *absēns* and *praesēns*.

c. Old forms are —

Present Subj.	siem, siēs, siet, sient.
	fuam, fuās, fuat, fuant.
Imperf. Subj.	forem, forēs, foret, forent.
Perfect Subj.	fuverint.
Pluperf. Subj.	fuvisset.
Perf. Indic.	fuvimus.
Fut. Indic.	ēscit, ēscunt.*

d. *Prōsum,* am profitable, retains the original d of the preposition where the simple verb begins with a vowel. Thus : *prōsum, prōdes, prōdest,* etc.

216. possum, compounded of *potis*, able, and *sum*, is conjugated as follows : —

INDICATIVE MOOD.

PRESENT.

Singular.	*Plural.*
possum, I can.	possumus, we can.
potes, thou canst.	potestis, you can.
potest, he can.	possunt, they can.

---

* Really inceptive presents.

IMPERFECT.

poteram, I could.   poterāmus, we could.
poterās, thou couldst.   poterātis, you could.
poterat, he could.   poterant, they could.

FUTURE.

poterō, I shall be able.   poterimus, we shall be able.
poteris, thou wilt be able.   poteritis, you will be able.
poterit, he will be able.   poterunt, they will be able.

PERFECT.

potuī, I have been able   potuimus, we have been able
   (could).   (could).
potuistī, thou hast been able   potuistis, you have been able
   (couldst).   (could).
potuit, he has been able   potuērunt (-re), they have
   (could).   been able (could).

PLUPERFECT.

potueram, I had been able.   potuerāmus, we had been
                                  able.
potuerās, thou hadst been   potuerātis, you had been able.
   able.
potuerat, he had been able.   potuerant, they had been able.

FUTURE PERFECT.

potuerō, I shall have been   potuerimus, we shall have been
   able.   able.
potueris, thou wilt have been   potueritis, you will have been
   able.   able.
potuerit, he will have been   potuerint, they will have been
   able.   able.

SUBJUNCTIVE MOOD.

PRESENT.		IMPERFECT.	
Singular.	*Plural.*	*Singular.*	*Plural.*
possim	possīmus	possem	possēmus
possīs	possītis	possēs	possētis
possit	possint	posset	possent

<table>
<tr><td colspan="2">PERFECT.</td><td colspan="2">PLUPERFECT.</td></tr>
</table>

PERFECT.		PLUPERFECT.	
potuerim	potuerimus	potuissem	potuissēmus
potueris	potueritis	potuissēs	potuissētis
potuerit	potuerint	potuisset	potuissent

(No Imperative.)

INFINITIVES.   PARTICIPLE

Pres. posse   (used only as adjective).

Perf. potuisse   Pres. potēns

a. Rare forms are —

    Pres. Indic.   potessunt.

    Pres. Subj.   potessim, potessit; possiem, possiēs, possiet.

    Imper. Subj. potessem.

    Pres. Infin.   potesse.

b. With a passive infinitive are sometimes found —

        potestur, poterātur, possētur.

THE FOUR CONJUGATIONS.

217. Regular Verbs are divided into four conjugations, distinguished by the vowel before the ending (-re) of the present infinitive active. Thus: —

Conjugation.	Infinitive.	Vowel.*
I.	amāre	ā.
II.	monēre	ē.
III.	regere †	e.
IV.	audīre	ī.

a. The four conjugations are produced by the union of precisely the same endings with different kinds of verb-stems, and are therefore strictly only one conjugation. Verbs with stems in ā- belong to the first conjugation, those with stems in ē- to the second, those with consonant or u- stems to the third, and those with stems in ī- to the fourth.

    * This vowel is sometimes called the CHARACTERISTIC.

    † See first footnote, page 100.

b. Between the verb-stem and the ending in the tenses from the present stem there is a vowel called the THEMATIC vowel. This vowel contracts with the stem vowel in the first, second, and fourth conjugations, producing ā, ē, ī, respectively. In the third conjugation it appears as u (older o) before a nasal (m and n), and as e (often weakened to i) before other consonants.*

Formation of the Three Tense-Stems.

218. (1.) In the first and fourth conjugations, and in the few corresponding verbs of the second, the stems show the following formations: —

  a. Present stem is the verb-stem contracted with the thematic vowel.

  b. Perfect stem is present stem $+$ v.

  c. Perfect participle stem is present stem $+$ to.

Thus: —

amāre	√ am	amā-	amāv-	amāto-
flēre	√ fle(v)	flē-	flēv-	flēto-
audīre	√ aud	audī-	audīv-	audīto-

(2.) But in the second conjugation most verbs form the perfect stem directly from the root, v then appearing as u after the root-consonant; their perfect participle stem is also formed directly from the root and frequently has an intervening i before the ending. Thus: —

| docēre | √ doc | docē- | docu- | docto- |
| monēre | √ mon | monē- | monu- | monito-† |

219. (1.) In the third conjugation the present and

---

* The third conjugation is the oldest, and shows the noun origin of the infinitive most plainly, namely, that it is really the dative or locative of a noun like *genus* or *pignus*, dative *generī* and *pigneī*. Old forms of the dative in ē occur in inscriptions.

† The origin of this i is uncertain. It may be the thematic vowel, or in some cases a parasitic vowel (see **64**), or, which is perhaps most likely, it may have been weakened from ē; as, *monētum, monĕtum, monitum*. Words like *obsolētus* and *monēta*, with the series of nouns in -*ētum*, — *vīnētum, quercētum*, etc., — beside forms like *meretō* in inscriptions, support this last view.

perfect stems present various peculiarities which can best be treated in detail later. The commonest forms of perfect stem are those in s-, and those which have the same form as the present stem, or only lengthen the stem-vowel.

(2.) The perfect participle stem is formed from the root except in the case of the derivative u- verbs, where it is formed from the stem with the vowel lengthened. The t often appears euphonically as s. Thus: —

regere	✓ reg	rege-	rēx-	rēcto-
fundere	✓ fud	funde-	fūd-	fūso-
statuere	✓ sta	statue-	statu-	statūto-

Principal Parts.

220. The PRINCIPAL PARTS of a Latin verb are the Present Indicative, Present Infinitive, Perfect Indicative, and Perfect Participle. In the case of passive and deponent verbs the perfect participle is not counted, being included in the perfect indicative.

NOTE. The principal parts are so called because they furnish the key to the conjugation of the whole verb. The present indicative names the verb. The present infinitive is also used to name the verb, as in English, but its more important function is to show to which conjugation the verb belongs. The three stems are shown by the infinitive, the perfect, and the perfect participle.

221. The principal parts in the four conjugations are as follows : —

Conjugation.	Pres. Ind.	Pres. Inf.	Perf. Ind.	Perf. Part.
I.	amō	amāre	amāvī	amātus
II.	fleō	flēre	flēvī	flētus
	doceō	docēre	docuī	doctus
	moneō	monēre	monuī	monitus
III.	regō	regere	rēxī	rēctus *
	fundō	fundere	fūdī	fūsus *
	statuō	statuere	statuī	statūtus *
IV.	audiō	audīre	audīvī	audītus

* These examples show, of course, only a few of the stem forms in this conjugation.

222.   ACTIVE VOICE.

	I. Conjugation.	II. Conjugation.	
	amāre, to love	flēre, to weep	monēre, to put in mind

PRINCIPAL PARTS.

Pres. Ind.	amō	fleō	moneō
Pres. Infin.	amāre	flēre	monēre
Perf. Ind.	amāvī	flēvī	monuī
Perf. Part.	amātus	flētus	monitus

INDICATIVE MOOD.

PRESENT TENSE.

Singular	amō	fleō	moneō
	amās	flēs	monēs
	amat	flet	monet
Plural	amāmus	flēmus	monēmus
	amātis	flētis	monētis
	amant	flent	monent

IMPERFECT.

Singular	amābam	flēbam	monēbam
	amābās	flēbās	monēbās
	amābat	flēbat	monēbat
Plural	amābāmus	flēbāmus	monēbāmus
	amābātis	flēbātis	monēbātis
	amābant	flēbant	monēbant

FUTURE.

Singular	amābō	flēbō	monēbō
	amābis	flēbis	monēbis
	amābit	flēbit	monēbit
Plural	amābimus	flēbimus	monēbimus
	amābitis	flēbitis	monēbitis
	amābunt	flēbunt	monēbunt

ACTIVE VOICE.

III. Conjugation.		IV. Conjugation.	
regere,	capere,	venīre,	audīre,
to rule	to take	to come	to hear

PRINCIPAL PARTS.

regō	capiō	veniō	audiō
regere	capere	venīre	audīre
rēxī	cēpī	vēnī	audīvī
rēctus	captus	ventum *	audītus

INDICATIVE MOOD.

PRESENT TENSE.

regō	capiō	veniō	audiō
regis	capis	venīs	audīs
regit	capit	venit	audit
regimus	capimus	venīmus	audīmus
regitis	capitis	venītis	audītis
regunt	capiunt	veniunt	audiunt

IMPERFECT.

regēbam	capiēbam	veniēbam	audiēbam
regēbās	capiēbās	veniēbās	audiēbās
regēbat	capiēbat	veniēbat	audiēbat
regēbāmus	capiēbāmus	veniēbāmus	audiēbāmus
regēbātis	capiēbātis	veniēbātis	audiēbātis
regēbant	capiēbant	veniēbant	audiēbant

FUTURE.

regam	capiam	veniam	audiam
regēs	capiēs	veniēs	audiēs
reget	capiet	veniet	audiet
regēmus	capiēmus	veniēmus	audiēmus
regētis	capiētis	veniētis	audiētis
regent	capient	venient	audient

* Used only impersonally, since *venīre* is an intransitive verb. (Cf. 194.)

PERFECT.

Singular	amāvī	flēvī	monuī
	amāvistī	flēvistī	monuistī
	amāvit	flēvit	monuit
Plural	amāvimus	flēvimus	monuimus
	amāvistis	flēvistis	monuistis
	amāvērunt	flēvērunt	monuērunt
	(-ēre)*	(-ēre)	(-ēre)

PLUPERFECT.

Singular	amāveram	flēveram	monueram
	amāverās	flēverās	monuerās
	amāverat	flēverat	monuerat
Plural	amāverāmus	fleverāmus	monuerāmus
	amāverātis	flēverātis	monuerātis
	amāverant	flēverant	monuerant

FUTURE PERFECT.

Singular	amāverō	flēverō	monuerō
	amāveris	flēveris	monueris
	amāverit	flēverit	monuerit
Plural	amāverimus	flēverimus	monuerimus
	amāveritis	flēveritis	monueritis
	amāverint	flēverint	monuerint

SUBJUNCTIVE MOOD.

PRESENT.

Singular	amem	fleam	moneam
	amēs	fleās	moneās
	amet	fleat	moneat
Plural	amēmus	fleāmus	moneāmus
	amētis	fleātis	moneātis
	ament	fleant	moneant

* The forms in -ēre are rare in prose, except in the historians.

PERFECT.

rēxī	cēpī	vēnī	audīvī
rēxistī	cēpistī	vēnistī	audīvistī
rēxit	cēpit	vēnit	audīvit
rēximus	cēpimus	vēnimus	audīvimus
rēxistis	cēpistis	vēnistis	audīvistis
rēxērunt	cēpērunt	vēnērunt	audīvērunt
(-ēre)*	(-ēre)	(-ēre)	(-ēre)

PLUPERFECT.

rēxeram	cēperam	vēneram	audīveram
rēxerās	cēperās	vēnerās	audīverās
rēxerat	cēperat	vēnerat	audīverat
rēxerāmus	cēperāmus	vēnerāmus	audīverāmus
rēxerātis	cēperātis	vēnerātis	audīverātis
rēxerant	cēperant	vēnerant	audīverant

FUTURE PERFECT.

rēxerō	cēperō	vēnerō	audīverō
rēxeris	cēperis	vēneris	audīveris
rēxerit	cēperit	vēnerit	audīverit
rēxerimus	cēperimus	vēnerimus	audīverimus
rēxeritis	cēperitis	vēneritis	audīveritis
rēxerint	cēperint	vēnerint	audīverint

SUBJUNCTIVE MOOD.

PRESENT.

regam	capiam	veniam	audiam
regās	capiās	veniās	audiās
regat	capiat	veniat	audiat
regāmus	capiāmus	veniāmus	audiāmus
regātis	capiātis	veniātis	audiātis
regant	capiant	veniant	audiant

* The forms in -ēre are rare in prose, except in the historians.

IMPERFECT.

Singular	amārem	flērem	monērem
	amārēs	flērēs	monērēs
	amāret	flēret	monēret
Plural	amārēmus	flērēmus	monērēmus
	amārētis	flērētis	monērētis
	amārent	flērent	monērent

PERFECT.

Singular	amāverim	flēverim	monuerim
	amāveris	flēveris	monueris
	amāverit	flēverit	monuerit
Plural	amāverimus	flēverimus	monuerimus
	amāveritis	flēveritis	monueritis
	amāverint	flēverint	monuerint

PLUPERFECT.

Singular	amāvissem	flēvissem	monuissem
	amāvissēs	flēvissēs	monuissēs
	amāvisset	flēvisset	monuisset
Plural	amāvissēmus	flēvissēmus	monuissēmus
	amāvissētis	flēvissētis	monuissētis
	amāvissent	flēvissent	monuissent

IMPERATIVE MOOD.

PRESENT.

Sing. 2d Per.	amā	flē	monē
Plur. 2d Per.	amāte	flēte	monēte

FUTURE.

Sing. 2d Per.	amātō	flētō	monētō
3d Per.	amātō	flētō	monētō
Plur. 2d Per.	amātōte	flētōte	monētōte
3d Per.	amantō	flentō	monentō

REGULAR PARADIGMS OF CONJUGATION.   107

IMPERFECT.

regerem	caperem	venīrem	audīrem
regerēs	caperēs	venīrēs	audīrēs
regeret	caperet	venīret	audīret
regerēmus	caperēmus	venīrēmus	audīrēmus
regerētis	caperētis	venīrētis	audīrētis
regerent	caperent	venīrent	audīrent

PERFECT.

rēxerim	cēperim	vēnerim	audīverim
rēxeris	cēperis	vēneris	audīveris
rēxerit	cēperit	vēnerit	audīverit
rēxerimus	cēperimus	vēnerimus	audīverimus
rēxeritis	cēperitis	vēneritis	audīveritis
rēxerint	cēperint	vēnerint	audīverint

PLUPERFECT.

rēxissem	cēpissem	vēnissem	audīvissem
rēxissēs	cēpissēs	vēnissēs	audīvissēs
rēxisset	cēpisset	vēnisset	audīvisset
rēxissēmus	cēpissēmus	vēnissēmus	audīvissēmus
rēxissētis	cēpissētis	vēnissētis	audīvissētis
rēxissent	cēpissent	vēnissent	audīvissent

IMPERATIVE MOOD.

PRESENT.

rege	cape	venī	audī
regite	capite	venīte	audīte

FUTURE.

regitō	capitō	venītō	audītō
regitō	capitō	venītō	audītō
regitōte	capitōte	venītōte	audītōte
reguntō	capiunto	veniuntō	audiuntō

INFINITIVES.

Pres.	amāre	flēre	monēre
Perf.	amāvisse	flēvisse	monuisse
Future	amātūrus	flētūrus	monitūrus
	(-a, -um) esse	(-a, -um) esse	(-a, -um) esse

PARTICIPLES.

Pres.	amāns	flēns	monēns
Future	amātūrus	flētūrus	monitūrus
	(-a, -um)	(-a, -um)	(-a, -um)

GERUND.

Gen.	amandī	flendī	monendī
D. & A.	amandō	flendō	monendō
Acc.	amandum	flendum	monendum

SUPINE.

Acc.	amātum	[flētum] *	monitum
Abl.	amātū	flētū	monitū

223. PASSIVE VOICE.

I. Conjugation. II. Conjugation.

PRINCIPAL PARTS.

Pres. Ind.	amor	doceor †	moneor
Pres. Inf.	amārī	docērī	monērī
Perf. Ind.	amātus sum	doctus sum	monitus sum

INDICATIVE MOOD.

PRESENT.

Singular	amor	doceor	moneor
	amāris (-re)‡	docēris (-re)	monēris (-re)
	amātur	docētur	monētur
Plural	amāmur	docēmur	monēmur
	amāminī	docēminī	monēminī
	amantur	docentur	monentur

* Not found in actual use in the Latin that has come down to us.

† Meaning, *I am taught.* The active voice is perfectly regular, and is omitted only because *fleō* beside *moneō* furnishes a more instructive paradigm.

‡ The forms in -re are rare in the present tense.

INFINITIVES.

regere	capere	venīre	audīre
rēxisse	cēpisse	venisse	audīvisse
rēctūrus	captūrus	ventūrus	audītūrus
(-a-, um) esse	(-a, -um) esse	(-a, -um) esse	(-a,-um) esse

PARTICIPLES.

regēns	capiēns	veniēns	audiēns
rēctūrus	captūrus	ventūrus	audītūrus
(-a, -um)	(-a, -um)	(-a -um)	(-a, -um)

GERUND.

regendī	capiendī	veniendī	audiendī
regendō	capiendō	veniendō	audiendō
regendum	capiendum	veniendum	audiendum

SUPINE.

rēctum	captum	ventum	audītum
rēctū	captū	ventū	audītū

PASSIVE VOICE.

III. Conj.		IV. Conj.	Deponent.

PRINCIPAL PARTS.

regor	capior	audior	mīror *
regī	capī	audīrī	mīrārī
rēctus sum	captus sum	audītus sum	mīrātus sum

INDICATIVE MOOD.

PRESENT.

regor	capior	audior	mīror
regeris (-re) †	caperis (-re)	audīris (-re)	mīrāris (-re)
regitur	capitur	audītur	mīrātur
regimur	capimur	audīmur	mīrāmur
regiminī	capiminī	audīminī	mīrāminī
reguntur	capiuntur	audiuntur	mīrantur

* Meaning, *I wonder at* or *admire*.

† The forms in -re are rare in the present tense.

	IMPERFECT.		
Singular	amābar	docēbar	monēbar
	amābāris	docēbāris	monēbāris
	(-re)	(-re)	(-re)
	amābātur	docēbātur	monēbātur
Plural	amābāmur	docēbāmur	monēbāmur
	amābāminī	docēbāminī	monēbāminī
	amābantur	docēbantur	monēbantur

	FUTURE.		
Singular	amābor	docēbor	monēbor
	amāberis (-re)	docēberis (-re)	monēberis (-re)
	amābitur	docēbitur	monēbitur
Plural	amābimur	docēbimur	monēbimur
	amābiminī	docēbiminī	monēbiminī
	amābuntur	docēbuntur	monēbuntur

	PERFECT.		
Singular	amātus	doctus	monitus
	(-a, -um)	(-a, -um)	(-a, -um)
Plural	amātī	doctī	monitī
	(-ae, -a)	(-ae, -a)	(-ae, -a)

	PLUPERFECT.		
Singular	amātus	doctus	monitus
	(-a, -um)	(-a, -um)	(-a, -um)
Plural	amātī	doctī	monitī
	(-ae, -a)	(-ae, -a)	(-ae, -a)

	FUTURE PERFECT.		
Singular	amātus	doctus	monitus
	(-a, -um)	(-a, -um)	(-a, -um)
Plural	amātī	doctī	monitī
	(-ae, -a)	(-ae, -a)	(-ae, -a)

IMPERFECT.

regēbar	capiēbar	audiēbar	mīrābar
regēbāris	capiēbāris	audiēbāris	mīrābāris
(-re)	(-re)	(-re)	(-re)
regēbātur	capiēbātur	audiēbātur	mīrābātur
regēbāmur	capiēbāmur	audiēbāmur	mīrābāmur
regēbāminī	capiēbāminī	audiēbāminī	mīrābāminī
regēbantur	capiēbantur	audiēbantur	mīrābantur

FUTURE.

regar	capiar	audiar	mīrābor
regēris (-re)	capiēris (-re)	audiēris (-re)	mīrāberis (-re)
regētur	capiētur	audiētur	mīrābitur
regēmur	capiēmur	audiēmur	mīrābimur
regēminī	capiēminī	audiēminī	mīrābiminī
regentur	capientur	audientur	mīrābuntur

PERFECT.

rēctus	captus	audītus	mīrātus	{ sum / es / est
(-a, -um)	(-a, -um)	(-a, -um)	(-a, -um)	
rēctī	captī	audītī	mīrātī	{ sumus / estis / sunt
(-ae, -a)	(-ae, -a)	(-ae, -a)	(-ae, -a)	

PLUPERFECT.

rēctus	captus	audītus	mīrātus	{ eram / erās / erat
(-a, -um)	(-a, -um)	(-a, -um)	(-a, -um)	
rēctī	captī	audītī	mīrātī	{ erāmus / erātis / erant
(-ae, -a)	(-ae, -a)	(-ae, -a)	(-ae, -a)	

FUTURE PERFECT.

rēctus	captus	audītus	mīrātus	{ erō / eris / erit
(-a, -um)	(-a, -um)	(-a, -um)	(-a, -um)	
rēctī	captī	audītī	mīrātī	{ erimus / eritis / erunt
(-ae, -a)	(-ae, -a)	(-ae, -a)	(-ae, -a)	

Subjunctive Mood.

PRESENT.

Singular	amer	docear	monear
	amēris (-re)	doceāris (-re)	moneāris (-re)
	amētur	doceātur	moneātur
Plural	amēmur	doceāmur	moneāmur
	amēminī	doceāminī	moneāminī
	amentur	doceantur	moneantur

IMPERFECT.

Singular	amārer	docērer	monērer
	amārēris	docērēris	monērēris
	(-re)	(-re)	(-re)
	amārētur	docērētur	monērētur
Plural	amārēmur	docērēmur	monērēmur
	amārēminī	docērēminī	monērēminī
	amārentur	docērentur	monērentur

PERFECT.

Singular	amātus	doctus	monitus
	(-a, -um)	(-a, -um)	(-a, -um)
Plural	amātī	doctī	monitī
	(-ae, -a)	(-ae, -a)	(-ae, -a)

PLUPERFECT.

Singular	amātus	doctus	monitus
	(-a, -um)	(-a,-um)	(-a, -um)
Plural	amatī	doctī	monitī
	(-ae, -a)	(-ae, -a)	(-ae, -a)

SUBJUNCTIVE MOOD.

PRESENT.

regar	capiar	audiar	mīrer
regāris (-re)	capiāris (-re)	audiāris (-re)	mīrēris (-re)
regātur	capiātur	audiātur	mīrētur
regāmur	capiāmur	audiāmur	mīrēmur
regāminī	capiāminī	audiāminī	mīrēminī
regantur	capiantur	audiantur	mīrentur

IMPERFECT.

regerer	caperer	audīrer	mīrārer
regerēris	caperēris	audīrēris	mīrārēris
(-re)	(-re)	(-re)	(-re)
regerētur	caperētur	audīrētur	mīrārētur
regerēmur	caperēmur	audīrēmur	mīrārēmur
regerēminī	caperēminī	audīrēminī	mīrārēminī
regerentur	caperentur	audīrentur	mīrārentur

PERFECT.

rēctus	captus	audītus	mīrātus	sim
(-a, -um)	(-a, -um)	(-a, -um)	(-a, -um)	sīs
				sit
rēctī	captī	audītī	mīrātī	sīmus
(-ae, -a)	(-ae, -a)	(-ae, -a)	(-ae, -a)	sītis
				sint

PLUPERFECT.

rēctus	captus	audītus	mīrātus	essem
(-a, -um)	(-a, -um)	(-a, -um)	(-a, -um)	essēs
				esset
rēctī	captī	audītī	mīrātī	essēmus
(-ae, -a)	(-ae, -a)	(-ae, -a)	(-ae, -a)	essētis
				essent

IMPERATIVE MOOD.

PRESENT.

Sing. 2 P.	amāre	docēre	monēre
Plur. 2 P.	amāminī	docēminī	monēminī

FUTURE.

Sing. 2 P.	amātor	docētor	monētor
3 P.	amātor	docētor	monētor
Plur. 2 P.	———	———	———
3 P.	amantor	docentor	monentor

INFINITIVES.

Present	amārī	docērī	monērī
Perfect	amātus (-a, -um) esse	doctus (-a, -um) esse	monitus (-a, -um) esse
Future	amātum īrī	doctum īrī	monitum īrī

PARTICIPLES.

Present	———	———	———
Perfect	amātus (-a, um)	doctus (-a, -um)	monitus (-a, -um)
Future	———	———	———

GERUNDIVE.

	amandus (-a, -um)	docendus (-a, -um)	monendus (-a, -um)

IMPERATIVE MOOD.

PRESENT.

regere	capere	audīre	mīrāre
regiminī	capiminī	audīminī	mīrāminī

FUTURE.

regitor	capitor	audītor	mīrātor
regitor	capitor	audītor	mīrātor
——	——	——	——
reguntor	capiuntor	audiuntor	mīrantor

INFINITIVES.

regī	capī	audīrī	mīrārī
rēctus	captus	audītus	mīrātus
(-a, -um) esse	(-a, -um) esse	(-a, -um) esse	(-a, -um) esse
rēctum īrī	captum īrī	audītum īrī	⎧ mīrātum īrī * ⎨ mīrātūrus ⎩ (-a, -um) esse

PARTICIPLES.

			mīrāns
rēctus	captus	audītus	mīrātus
(-a, -um)	(-a, -um)	(-a, -um)	(-a, -um)
——	——	——	mīrātūrus
			(-a, -um)

GERUNDIVE.

regendus	capiendus	audiendus	mīrandus *
(-a, -um)	(-a, -um)	(-a, -um)	(-a, -um)

GERUND.
mīrandī, *etc.*

SUPINE.
mīrātum, *etc.*

* The gerundive and the infinitive in *īrī* have passive meanings even in deponent verbs. Thus : *hīc vir mīrandus est,* this man must be admired ; *dīxit hŏc mīrātum īrī,* he said this would be wondered at. · So also sometimes the perfect participle.

224. The following forms can always be recognized by the presence of certain letters : * —

1. Imperf. indic., **ba.**
2. Fut. indic. in 1st and 2d. conj., **b** not followed by **a.**
3. Pres. subj., † except in 1st conj., **a** before personal ending.
4. Imperf. subj. is like pres. infin. **+** personal ending.
5. Pluperf. indic., **ra.**
6. Pluperf. subj., **isse +** personal ending. } In the active.
7. Perf. infin., **isse.**

a. It will also be seen that the present imperative passive second person singular has the same form as the present infinitive active. Furthermore, that the subjunctive present of the first conjugation resembles the future indicative of the third and fourth.

b. The letters **ri** show that the form in which they occur is *either* future perfect indicative or perfect subjunctive active.

The following points may be noted in addition to the rules of quantity given in **37–53.**

225. In the penultimate syllables of verb forms the following vowels before a single consonant are long : —

a always (but see *dare*).

e, except before **r,** and even then in the perfect indicative active and in the present subjunctive of the first conjugation and the future indicative of the third and fourth.

i in the fourth conjugation and analogous forms.

u, except in *sumus* and *volumus* (with their compounds), and the old forms *quaesumus, aestumō,* etc. (for later *quaerimus, aestimō,* etc.).

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* To trace the origin and development of these elements in verb-forms would require entering more fully into comparative philology than is possible or desirable in a school grammar. They may be found discussed in Max Engelhardt's *Die lateinische Konjugation nach den Ergebnissen der Sprachvergleichung.*

† The first person singular in the third and fourth conjugations cannot, however, be thus distinguished from the first person of the future indicative, as that also has the **a.**

a. The *characteristics* of the first, second, and fourth conjugations (ā, ē, ī) are always long except when shortened in final syllables by the rules given in 46–50 ; that of the third conjugation (e) is always short.

Remarks on tne Verb Forms.

226. Many verbs belonging to a given one of the four conjugations (as shown by their present infinitive) form their perfect and perfect participle stems after the analogy of some other conjugation.   Thus : —

secō	secāre	secuī	sectus
petō	petere	petīvī	petītus
maneō	manēre	mānsī	mānsum (neut.)
veniō	venīre	vēnī	ventum (neut.)

NOTE. Such verbs are really mixtures of two verbs. Some of the forms of the root verbs (third conjugation) had disappeared, and their places were taken by derivative formations of the first, second, or fourth conjugation. The same mixture of forms accounts for the perfects in -uī and participles in -itus, in the second conjugation.

For lists of these irregular formations see 233 ff.

227. In the tenses formed from the present stem the following points should be noted : —

a. *Orior*, rise, and (chiefly in verse) *potior*, gain possession of, though belonging to the fourth conjugation, have several forms of the third.   Thus : —

oreris, oritur, orimur, orerētur, orere.
potitur, potimur, potī, poterēmur, poterentur.

b. On the other hand, *morior*, die, and some compounds of *gradior*, step, though of the third conjugation, have sometimes infinitives in -īrī, like the fourth.

c. The imperfect indicative in the fourth conjugation sometimes has a form in -ībam, -ībās, etc. Thus : *scībam*, from *scīre*, to know.

d. The future in the fourth conjugation often has in early Latin a form in -ībō, -ībis, etc. Thus : *scībō*.

e. The second person singular of the present imperative active

has no final -e in the following four verbs: *dīcō*, say; *dūcō*, lead; *ferō*, bring; *faciō*, do or make. Thus: *dīc, dūc, fer, fac.* So also their compounds, except the compounds of *faciō* with a preposition; as, *cōnfice*, from *cōnficiō*.

Sciō has no present imperative; nor do *cupe* and *polle* occur, from *cupiō* and *polleō*.

f. The active forms of the future imperative occur instead of the passive in the early writers and their imitators. This is especially common in deponent verbs. An ancient form in -minō is found in the second and third persons singular of the present imperative of several deponents; * as, *antestāminō*, let him summon as a witness; *tū prōgrediminō*, you go ahead.

g. In the third and fourth conjugations the gerund and gerundive often retain the earlier endings -undum and -undus instead of -endum and -endus, especially if i precedes. *Potiundus* is the regular form. *Īre*, to go, has always *eundum* (see 248).

228. Among the tenses formed from the perfect stem the following points require notice : —

a. When the perfect stem ends in **v-**, the **v** is often dropped, and the vowels thus brought together are contracted in the forms made upon the pattern of the fourth conjugation, if **s** follows, and in the forms of other conjugations, if s or **r** follows; as : —

> audīssem *for* audīvissem
> amāstī   "   amāvistī
> implērunt "   implēvērunt
> nōram   "   nōveram
> nōsse   "   nōvisse
> cōnsuēsse "   cōnsuēvisse

b. When the perfect stem ends in **īv-**, the **v** is sometimes dropped without contraction; as : —

> audiisse   *for*   audīvisse
> petiērunt   "   petīvērunt

---

* This form occurs once from a passive verb, *dēnūntiāminō* (3d pers. sing.), let it be proclaimed.

c. When the perfect stem ends in s- or x-, shorter forms occur without the penultimate syllables -is-, -iss-, or -sis-. Thus: *ēvāstī, exstīnxtī, surrēxe, accēstis, dīxtī, exstīnxem,* beside *ēvāsistī, exstīnxistī, surrēxisse, accēssistis, dīxistī, exstīnxissem.*

d. Ancient forms of a future perfect in -sō, and of a perfect subjunctive in -sim, formed from the present stem, sometimes occur; as, *capsō, faxō, habēssō, iūssō, levāssō, recepsō ; ausim, cōnfexim, dīxis, ēmīssim, faxim, licēssit, locāssim.* So also the pluperfect subjunctive *faxem.*

e. A future passive of similar form occurs rarely in ancient Latin ; as, *turbāssitur, iussitur ;* and a future infinitive active of the first conjugation in -sere; as, *expūgnāssere, impetrāssere.*

PERIPHRASTIC CONJUGATIONS.

229. (1.) The *future participle* joined with the forms of *sum* makes what is called the ACTIVE periphrastic conjugation. Thus: —

> amātūrus sum, I am on the point of loving, am destined
>   or intend to love, *etc.*
> amātūrus eram, erō, fuī, *etc.*

a. *Fuerō* is hardly so used.

(2.) The *gerundive* with the forms of *sum* makes what is called the PASSIVE periphrastic conjugation — denoting what *must* or *ought to be* done. Thus: —

> amandus sum, I must be loved, or ought to be loved.
> amandus eram, erō, fuī, *etc.*

(3.) The *perfect participle* with the parts of *sum* has sometimes a quasi-adjective force. Thus, forms like *amātus sum, amātus essem,* etc., may be simply the passive tenses of completed action, or the verb *sum* may have its regular time and the participle be, as suggested, a kind of adjective.

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* Some of these were perhaps formed from the present stem like the forms treated in *d,* others seem to have come from the regular forms.

a. The distinctions of meaning here involved can perhaps best be made plain by a scheme like the following : —

occīsus est may be equiva-
lent to
{
Hist. Perf. *He was killed.*
Perf. Def. *He has been killed.*
Adjec. & Verb, *He is dead.*
}

pūniuntur malī can only
mean
{
The wicked are suffering pun-
ishment, or *Men punish the*
wicked (always or when they
are caught).
}

amātus fuī may mean
{
I was loved (fuī, Hist. Perf.)
I have been loved (fuī, Perf.
Def.)
}

b. On the other hand, the English present passive is expressed in Latin (1) by the present only when it denotes continued or customary action; as, *faenum secātur,* they are cutting hay ; *faenum aestate secātur,* hay is cut in summer ; (2) by the perfect when it denotes a state ; as, *faenum sectum est,* the hay is cut ; *volnus cūrātum est,* the wound is dressed.

Stem-Formation in Third Conjugation.

230. The verbs of the third conjugation may be classi-fied with regard to their present stems as follows * : —

a. Present stem is the root (which serves also as the verb stem) + the thematic vowel. Thus : —

regere   √reg
petere   √pet

b. The first consonant of the root is prefixed with i (redupli-cation). This class contains very few verbs. Thus : —

gīgnere   √gen (*or in weaker form* √gn)

c. Present stem takes t; as : —

flectere   √flec

* These formations are remnants of the verb forms inherited by the Latin from Indo-European, and were there originally produced by forma-tive suffixes ; but of course no thorough discussion of them can be given in a school grammar.

d. Present stem takes **n**.   Thus : —

(1) **n** simply added to roots in **r-** (also two vowel roots) ; as : —

spernere	√sper
linere	√li
sinere	√si

(2) **n** added to roots in **l** and assimilated ; as : —

pellere (*for* pelnere)	√pel
fallere (*for* falnere)	√fal

(3) **n** inserted before a final mute (palatal or dental) ; as : —

findere	√fid
tangere	√tag

(4) **n** changed to **m** before a labial mute ; as : —

rumpere	√rup

e. Present stem takes **sc-** ; as : —

pāscere	√pa
crēscere	√cre

f. Present stem takes **i-** ;* as : —

capiō, capere	√cap
faciō, facere	√fac

NOTE 1.   These verbs in -**iō** occupy a sort of midway position between the consonant stems of the third conjugation and the verbs of the fourth conjugation, as can be seen by comparing the following verbs : —

legō	legere	lēgī	lēctus
capiō	capere	cēpī	captus
cupiō	cupere	cupīvī	cupītus
veniō	venīre	vēnī	ventum

And *pariō, parere,* beside *reperiō, reperīre.*

NOTE 2.   A few verbs show more than one of the formations described. Thus : *discō* (for *di-dc-scō,* √*dec*), learn, belongs to the reduplicated class and to the **sc-** class.

NOTE 3.   In some verbs the strengthened forms extend further than the present stem and sometimes through the entire verb, as in *iungō, iungere, iūnxī, iūnctum,* √*iug,* and in most of the **t-** class except *mittō.*

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* This **i** disappears before another **i** and before **e**, unless two consonants follow, as in the present participle, the gerund and gerundive.   (Cf. the paradigm above.)

231. The perfect stem in the third conjugation is formed in the following ways : —

a. The perfect stem is *generally* the same as the present stem when the present stem ends in u- or in nd-. Thus : —

Verb.	Pres. Stem.	Perf. Stem.
tribuō	tribu-	tribu-
scandō	scand-	scand-

b. The perfect stem adds s to the root : —

(1) In most verbs with a long vowel in the root syllable. Thus : —

fīgō	fīg-	fīx-
lūdō	lūd-	lūs-
cēdō	cēd-	cēss-
dīcō	dīc-	dīx-
sūmō	sūm-	sūmps-

(2) In most verbs with the stem syllable long by position (except those in nd-). Thus : —

| carpō | carp- | carps- |
| fingō | fing- | fīnx- |

(3) In a few other verbs. Thus : —

| coquō | coqu- | cox- |

NOTE. Some (mostly roots ending in a middle mute — g, d, b) also lengthen the root vowel; as, *regō, rēxī, fluō, flūxī* (✓ *flug*), *fingō, finxī.*

c. The stem vowel is lengthened in many verbs with a single short vowel before a single consonant in the root syllable, a becoming e, except before b and v. Thus : —

emō	em-	ēm-
fodiō	fod-	fōd-
fugiō	fug-	fūg-
legō	leg-	lēg-
agō	ag-	ēg-
capiō	cap-	cēp-
scabō	scab-	scāb-
lavō	lav-	lāv-
And in vincō	vinc-	vīc-

d. The following verbs form the perfect stem by reduplication.

The initial consonant and vowel are prefixed to the root, but
if the root vowel is **a**, it is weakened to **i** (to **e** in *fallō*, *parcō*,
and *pariō*); if **ae**, to **ī**; and if **e** or **o** before **l**, to **u**. When
the root vowel is thus weakened, the vowel of reduplication is
always **e**. Thus:—

cadō	cad-	cecid-
caedō	caed-	cecīd-
canō	can-	cecin-
currō	curr-	cucurr-
dīscō	dīsc-	didic-
fallō	fall-	fefell-
[pagō]	pag-	pepig-
parcō	parc-	peperc-
pariō	par-	peper-
pēdō	pēd-	pepēd-
pellō	pell-	pepul-
pendō	pend-	pepend-
pōscō	pōsc-	popōsc-
pungō	pung-	pupug-
sistō	sist-*	stit-
tangō	tang-	tetig-
tendō	tend-	tetend-
tollō	toll-	tetul- *(rare)*
tundō	tund-	tutud-

Findō and *scindō* have dropped the reduplication, making
fidī and *scidī*. *Sciscidī* also occurs.

(1) For convenience the few verbs of other conjugations
which have reduplicated perfects are here given:—

dō	dare	dedī
stō	stāre	stetī †
mordeō	mordēre	momordī
pendeō	pendēre	pependī
spondeō	spondēre	spopondī †
tondeō	tondēre	totondī

* The **si** of the present stem is also reduplication. It will be seen that
in the perfect the stem syllable loses its **s**: *stitī* for *stistī*.

† It will be seen that the stem syllable loses its first consonant (*s*) when
two consonants are prefixed in reduplication.

(2) Simple reduplicated perfects have the first two syllables short, except *cecīdi* and *pepēdī*.

(3) Compounds usually drop the reduplication, but it is retained in the compounds of *dō*, *stō*, *dīscō*, *pōscō*, and sometimes *currō.** Thus : —

dēdō	dēdidī †
cōnstō	cōnstitī †
circumstō	circumstetī
perdīscō	perdidicī
expōscō	expopōscī
dēcurrō	dēcucurrī *or* dēcurrī

232. The perfect participle stem ends in so- instead of to- in the following cases : —

a. When the present stem ends in a dental mute. A short vowel before the ending is then generally lengthened, the mute being dropped. Thus : —

cadō	cad-	cāso-
rādō	rād-	rāso-
fundō	fund-	fūso-

Sometimes assimilation occurs (cf. 65). Thus : —

fodiō	fod-	fōsso-

b. When the present stem adds t. Thus : —

flectō	flec-t-	flexo-

c. Several stems in l or r. Thus : —

fallō	fall-	falso-
currō	curr-	curso-
So also lābor	lāb-	lāpso-

d. Palatal stems which drop the palatal before s in the perfect. The palatal is also dropped in the participle. Thus : —

spargō	spārsī	spārsus

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* *Abscondō* has oftener *abscondī* than *abscondidī.*

† The penultimate vowel is thus weakened in compounds of these two verbs with monosyllabic prepositions.

Irregular Stem-Formation.

233. The following list contains the common verbs of the FIRST conjugation which form their perfect or perfect participle, or both, irregularly : —

| crepō | crepāre | crepuī | crepitum,* *make a noise.* |

Discrepō has also a regular perfect; *increpō* has regular forms and also *increpuī, increpitum.*

| cubō | cubāre | cubuī | cubitum, *lie down.* |

Perf. subj. *cubāris* and perf. infin. *cubāsse* occur.   See also under **235, v.**

dō	dare	dedī	datus, *give.*†
domō	domāre	domuī	domitus, *tame.*
fricō	fricāre	fricuī	frictus *and* fricātus, *rub.*
iuvō	iuvāre	iūvī	iūtus, *help.*

Also *iuvātūrus.*

| micō | micāre | micuī | —— *glitter.* |

Dimicō, fight, has also the regular forms, and *ēmicātūrus* occurs.

| necō | necāre | necāvī *or* necuī | necātus, *kill.* |

Ēnecō has also *ēnectus.*

| plicō | plicāre | —— | plicātus *or* plicitus, *fold.* |

Implicō and *explicō* have regular forms and also *-plicuī, -plicitus.* So also *applicō* and *complicō,* except that *complicāvī* is not found.   The other compounds are regular.

pōtō	pōtāre	pōtāvī	pōtātus *or* pōtus,‡ *drink.*
secō	secāre	secuī	sectus, *cut,* secātūrus.
sonō	sonāre	sonuī	—— *sound.*

Some compounds have *-sonātūrus,* and *resonō* has *resonāvī.*

| stō | stāre | stetī | —— *stand,* stātūrus. |
| tonō | tonāre | tonuī | —— *thunder.* |

Attonō has also *attonitus,* intonō has *intonātus.*

| vetō | vetāre | vetuī | vetitus, *forbid.* |

* The neuter form of the participle is given when the verb is intransitive.

† Strictly speaking, *dare* does not belong to any of the conjugations, but it is usually reckoned as of the first because of its ending **-are.** (Cf. **240, 1.**)

‡ *Pōtus* is really the participle of the simple verb of which *pōtō* is a frequentative, and often has the active meaning, *having drunk.*

234. The following list contains the common verbs of the SECOND conjugation which form their perfect or perfect participle, or both, otherwise than in -uī and -itus:* —

a. ab-oleō   abolēvī   abolitus, *efface.*

dē-leō   dēlēvī   dēlētus, *blot out, destroy.*

fleō   flēvī   flētus, *weep.*

neō   nēvī   nētus, *spin.*

-pleō †   -plēvī †   -plētus,† *fill.*

b. algeō   alsī   —— *be cold.*

ārdeō   ārsī   ārsum, *be on fire.*

audeō   ausus sum   ausus, *dare.*

augeō   auxī   auctus, *increase.*

caveō   cāvī   cautus, *beware.*

cēnseō   cēnsuī   cēnsus, *think.*

cieō   cīvī   citus (*particip. adj.*), *call.*

    Among compounds occur *excitus* and *concitus*, but *accitus*.

doceō   docuī   doctus, *teach.*

fateor   fassus sum   fassus, *confess.*

faveō   fāvī   fautum, *favor.*

ferveō   ferbuī   —— *boil.* (Cf. 235.)

    Fervō, fervere, fervī, also occurs. (Cf. **235,** i.)

foveō   fōvī   fōtus, *cherish.*

fulgeō   fūlsī   —— *shine, gleam.*

gaudeō   gāvīsus sum   gāvīsus, *rejoice.*

haereō   haesī   haesum, *stick.*

in-dulgeō   indūlsī   indūltus, *indulge.*

iubeō   iūssī   iūssus, *bid, order.*

lūceō   lūxī   —— *shine, be light.*

    Pollūceō has *pollūctum.*

lūgeō   lūxi   —— *mourn.*

maneō   mānsī   mānsus, *stay, wait for.*

mīsceō   mīscuī   { mīstus, mīxtus, } *mix.*

mordeō   momordī   mōrsus, *bite.*

moveō   mōvī   mōtus, *move.*

mulceō   mulsī   mulsus, *soothe.*

    Permulctus occurs.

      * But see **231,** *d*, 1.   † In compounds.

mulgeō	mūlsī	mūlsus, *milk.*
paveō	pāvī	—— *fear.*
prandeō	prandī	prānsus (*act. meaning*), breakfast, lunch.
reor	ratus sum	ratus, *think.*
rīdeō	rīsī	rīsum, *laugh.*
sedeō	sēdī	sessum, *sit.*
sorbeō	sorbuī	—— *suck in.*

Absorbeō has *absorpsī.*

strīdeō	strīdī	—— *whiz.* (Cf. 235, i.)
suādeō	suāsī	suāsum, *advise.*
teneō	tenuī	tentus, *hold.*
tergeō	tērsī	tērsus, *wipe.*
torqueō	torsī	tortus, *twist.*
torreō	torruī	tōstus, *roast.*
turgeō	tūrsī	—— *swell.* (Cf. 235, ii.)
urgeō (urgueō)	ūrsī	—— *urge.*
videō	vīdī	vīsus, *see.*
voveō	vōvī	vōtus, *vow.*

235. The following list contains the common verbs of the THIRD conjugation, arranged according to the formation of the perfect stem as given in 231: —

i. Perfect stem like present stem.

acuō	acuī	acūtus, *sharpen.*
arguō	arguī	argūtus (*particip. adj.*), accuse, convict.
bibō	bibī	bibitus, *drink.*
capessō	{ capessī *and* capessīvī }	—— *undertake.* (See vi., below.)
-cendō *	-cendī *	-cēnsus,* *kindle.*
congruō	congruī	—— *agree.*
cūdo	——	—— *forge.*

This verb has no perfect and perfect participle, but the compounds have -cūdi, -cūsus.

* In compounds.

dēgō (dē-agō)	dēgī	―― *pass one's time.*
ex-uō,	exuī	exūtus, *take off.*
facesso	facessī	facessītus, *execute.*
fīdō	fīsus sum,	fīsus, *trust.*

    Cōnfīdō has sometimes *cōnfīdī.*

-fendō *	-fendī *	-fēnsus,* *ward off.*
fervō	fervī	―― *boil.* (Cf. **234**.)
īcō	īcī	īctus, *strike.*
im-buō	imbuī	imbūtus, *wet, imbue.*
in-duō	induī	indūtus, *put on.*
ingruō	ingruī	―― *rush upon.*
lambō	lambī	―― *lick.*
luō	luī	―― *wash,* luitūrus.

    Some compounds have *-lūtus.*

mandō	mandī	mānsus, *chew.*
metuō	metuī	metūtus, *fear.*
minuō	minuī	minūtus, *lessen.*
-nuō *	-nuī *	-nūtus,* *nod.*
pandō	pandī	$\left\{ \begin{array}{l} \text{pānsus,} \\ \text{pāssus,} \end{array} \right\}$ *open.*
pīnsō	pīnsī *and* pīnsuī	$\left\{ \begin{array}{l} \text{pīnsitus,} \\ \text{pīnsus,} \\ \text{pīstus,} \end{array} \right\}$ *pound.*
pluō	pluī *or* plūvī	―― *rain.*
pre-hendō (prēndō)	prehendī (prēndī)	prehēnsus (prēnsus), *seize.*
ruō	ruī	rutus *(part. adj.), fall,* ruitūrus.
scandō	scandī	scānsus, *climb.*
sīdō	sīdī	―― *settle.*

    Compounds have *sēdi, sēssum,* from *sedeō.*

solvō	solvī	solūtus, *loose.*
statuō	statuī	statūtus, *place, fix, determine.*
sternuō	sternuī	―― *sneeze.*
strīdō	strīdī	―― *whiz.* (Cf. **234**.)

<div align="center">* In compounds.</div>

suō	suī	sūtus, *sew.*
tribuō	tribuī	tribūtus, *assign, ascribe.*
vellō	vellī *and* volsī	volsus, *pluck.* (See ii., below.)
verrō	verrī	versus, *brush, sweep.*
vertō	vertī	versus, *turn.*
vīsō	vīsī	vīsus, *see, visit.*
volvō	volvī	volūtus, *roll.*

ii. Perfect stem adds s.

carpō	carpsī	carptus, *pluck.*
cēdō	cēssī	cēssum, *yield.*
cingō	cīnxī	cīnctus, *gird.*
claudō	clausī	clausus, *shut.*
clepō	clepsī	cleptus, *steal.*
cōmō (com-emō)	cōmpsī	cōmptus, *comb, deck.*
coquō	coxī	coctus, *cook.*
dēmō (dē-emō)	dēmpsī	dēmptus, *take away.*
dīcō	dīxī	dictus, *say.*
dī-vidō	dīvīsī	dīvīsus, *divide.*
dūcō	dūxī	ductus, *lead, guide.*
fīgō	fīxī	fīxus, *fix.*
fingō	fīnxī	fīctus, *fashion, feign.*
flectō	flexī	flexus, *bend.*
flīgō	flīxī	flīctus, *dash.*
fluō	flūxī	flūxus (*part. adj.*), *flow.*
frendō	——	{ frēssus, frēsus, } *gnash.*

Compounds have also *frēsi.*

frīgō	frīxī	{ frīctus, frīxus, } *freeze.*
gerō	gessī	gestus, *carry.*
-laciō *	-lexī * †	-lectus,* † *allure.*
iungō	iūnxī	iūnctus, *join.*

* In compounds.

† The perfects *adlicuī, ēlicuī, perlicuī,* and the participle *ēlicitus,* also occur.

laedō	laesī	laesus, *hurt.*
lingō	līnxi	līnctus, *lick.*
lūdō	lūsī	lūsus, *play.*
mergō	mērsī	mērsus, *dip.*
mingo	mīnxī	mīctum, *make water.*
mītto	mīsī	mīssus, *send.*
necto	nexī (nexuī)	nexus, *weave.*
ningo	nīnxī	—— *snow.*
nūbō	nūpsī	nūptum, *marry.*
pangō	$\left\{ \begin{array}{l} \text{pānxī} \\ \text{pēgī} \\ \text{pepigī} \end{array} \right\}$	pāctus, *drive in,* pānc- turus. (See iv. and v., below.)
pecto	pexī (pexuī)	$\left. \begin{array}{l} \text{pexus,} \\ \text{pectitus,} \end{array} \right\}$ *comb.*
pingō	pinxī	pīctus, *paint.*
plangō	plānxī	plānctus, *beat, lament.*
plaudō	plausī	plausus, *clap the hands.*
plectō	plexī (plexuī)	plexus, *twine.*
premo	pressī	pressus, *press.*
prōmō (pro-emō)	prōmpsī	prōmptus, *bring out.*
quatiō	-cussī *	quassus, *shake.*
rādō	rāsī	rāsus, *scrape, shave.*
regō	rēxī	rēctus, *rule.*
rēpō	rēpsī	rēptum, *creep.*
rōdō	rōsī	rōsus, *gnaw.*
sarpō	sarpsī	sarptus, *prune.*
scalpō	scalpsī	scalptus, *scrape, engrave.*
scrībō	scrīpsī	scrīptus, *write.*
sculpō	sculpsī	sculptus, *carve.*
serpō	serpsī	—— *crawl.*
spargō	spārsī	spārsus, *spread, scatter.*
speciō	spexī	-spectus,* *see, look at.*
stinguō	-stīnxī *	-stīnctus,* *quench.*
stringō	strīnxī	strīctus, *bind, graze.*
struō	strūxī	strūctus, *build.*

* In compounds.

sūgō	sūxī	sūctus, *suck.*
sūmō (sub-emō)	sūmpsī	sūmptus, *take.*
tegō	tēxī	tēctus, *cover.*
temnō	-tempsī *	-temptus,* *despise.*
tergō	tērsī	tērsus, *wipe.* (Cf. 234.)
tingō (tinguō)	tīnxī	tīnctus, *moisten, stain.*
trahō	trāxī	trāctus, *draw.*
trūdō	trūsī	trūsus, *thrust.*
ungō (unguō)	ūnxī	ūnctus, *anoint.*
ūrō	ūssī	ūstus, *burn (transitive).*
vādō	-vāsī *	vāsum, *go.*
veho	vexī	vectus, *draw, carry.*
vellō	volsī *and* vellī	volsus, *pluck.* (See i., above.)
vīvō	vīxī	vīctum, *live.*

iii. Perfect lengthens root vowel.

agō	ēgī	āctus, *drive.*
capiō	cēpī	captus, *take.*
edō	ēdī	ēsus, *eat.*
emō	ēmī	emptus, *take, buy.*
faciō	fēcī	factus, *do, make.*
fodiō	fōdī	fōssus, *dig.*
frangō	frēgī	frāctus, *break.*
fugiō	fūgī	fugitum, *flee.*
fundō	fūdī	fūsus, *pour.*
iaciō	iēcī	iactus, *cast, throw.*
lavō	lāvī	{ lautus, lōtus, } *wash.*

Also *lavāre, lavāvī, lavātus.*

legō	lēgī	lēctus, *gather, read.*
linquō	līquī	-lictus,* *leave.*
rumpō	rūpī	ruptus, *break, burst.*
scabō	scābī	——— *scratch.*
vincō	vīcī	victus, *conquer.*

* In compounds.

iv. Reduplicated perfects.

cadō	cecidī	cāsum, *fall*.
caedō	cecīdī	caesus, *cut*.
canō	cecinī	cantus, *sing*.
currō	cucurrī	cursum, *run*.
dīscō	didicī	—— *learn*, dīscitūrus.
fallō	fefellī	falsus, *deceive*.
pangō	pepigī	pāctus, *drive in*. (See ii., above, and vi., below.)
parcō	pepercī (parsī)	parcitum (parsum), *spare*.
pariō	peperī	partus, *bring forth*, paritūrus.
pellō	pepulī	pulsus, *drive*.
pendō	pependī	pēnsus, *weigh*.
pōscō	popōscī	—— *demand*.
pungō	pupugī	pūnctus, *prick*.
sistō	stitī	status (*part. adj.*), *set*.
tangō	tetigī	tāctus, *touch*.
tendō	tetendī	tentus *or* tēnsus, *stretch*.
tundō	tutudī	tūnsus *or* tūsus, *beat*.

v. Perfect stem adds **v** (**u**) to the root, after the analogy of the second conjugation.

alō	aluī	altus *or* alitus, *nourish*.
cellō	-celluī *	-celsus,* *push*.
cernō	crēvī	crētus, *decree*.
colō	coluī	cultus, *till*.
com-pēscō,	compēscuī	—— *restrain*.
cōn-sulō,	cōnsuluī	cōnsultus, *consult*.
crēscō	crēvī	crētus, *grow*.
-cumbō *	-cubuī *	-cubitum,* *lie down*.
depsō	depsuī	depstus, *knead*.
fremo	fremuī	fremitus, *roar*.
[furo] †	furuī	—— *rage*.
gemō	gemuī	gemitum, *groan*.

* In compounds. † First person singular not found.

gīgnō	genuī	genitus, *beget.*
linō	lēvī *or* līvī	litus, *smear.*
metō	messuī	messus, *reap.*
molō	moluī	molitus, *grind.*
nōscō	nōvī	nōtus, *learn, find out.*
oc-culō	occuluī	occultus, *hide.*
olō	oluī	—— *smell.*
pangō	pēgī	pāctus, *drive in.* (See ii. and iv., above.)
pāscō	pāvī	pāstus, *feed.*
pōnō (po-sinō)	posuī	positus, *put, place.*
rapiō	rapuī	raptus, *seize.*
scīscō	scīvī	scītus, *decree.*
serō	sēvī	satus, *sow.*
serō	seruī	sertus, *entwine.*
sinō	sīvī	situs, *lay down, allow.*
spernō	sprēvī	sprētus, *scorn.*
sternō	strāvī	strātus, *strew.*
stertō	stertuī	—— *snore.*
strepō	strepuī	strepitum, *sound.*
texō	texuī	textus, *weave.*
tremō	tremuī	—— *tremble.*
vomō	vomuī	vomitus, *vomit.*
volō (velle)	voluī	—— *wish.* (Cf. 242.)

Here may also be given *cōnsuēscō, cōnsuēvi* (*cōnsuētus,* adj.), accustom one's self. So other compounds, and *quiēscō, quiēvi, quiētŭm,* rest.

vi. Perfect stems add **īv** to the root, after the analogy of the fourth conjugation.

arcessō	arcessīvī	arcessītus, *summon.*
capessō	capessīvi	—— *undertake.* (See i., above.)
cupiō	cupīvī	cupītus, *desire.*
incessō	incessīvī *or* incēssī	—— *attack.*
lacessō	lacessīvī	lacessītus, *provoke.*
petō	petīvī	petītus, *aim at.*
quaerō	quaesīvī	quaesītus, *ask, seek.*

rŭdō	rŭdīvī	rŭdītum, *bray*.
sapiō	sapīvī	—— *be wise*.

Compounds have also -*sipuī* in perfect.

terō	trīvī	trītus, *rub, wear*.

vii. No perfect or perfect participle stems.

angō, *choke*.	glūbō, *peel*.
claudō, *limp*.	hīscō, *gape open*.
fatīscō, *crack open*.	plector,* *be punished*.
fulgō, *shine*.	tollō,† *raise*.
glīscō, *grow*.	vergō, *incline*.

236. The following list contains the common simple DEPONENTS of the third conjugation : —

am-plector	amplexus, *embrace*.

And other compounds.

apiscor	aptus, *get*.
com-miniscor	commentus, *invent*.

And other compounds.

ex-pērgiscor	experrēctus, *awake*.
fruor	frūctus, *enjoy*, fruitūrus.
fungor	fūnctus, *perform*.
gradior	gressus, *walk*.
īrāscor	īrātus, *be angry*.
lābor	lāpsus, *fall, slip*.
līquor	—— *melt*.
loquor	locūtus, *speak*.
morior ‡	mortuus, *die*, moritūrus.
nanciscor	nactus *or* nanctus, *get*.
nāscor	nātus, *be born*, nāscitūrus.
nītor	nīsus *or* nīxus, *lean upon*.
ob-līviscor	oblītus, *forget*.
paciscor	pactus, *bargain*.
patior	passus, *suffer*.
pro-ficiscor	profectus, *start*.
queror	questus, *complain*.

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* Only post classical in the active.
† Perf. and perf. part. supplied by the compound forms *sūstulī*, *sublātus*.
‡ For irregular forms in this verb see **227,** *b*.

ringor	rīctus, *snarl.*
sequor	secūtus, *follow.*
tuor	tuitus, *guard.*
Also *tueor, tuērī.*	
ulciscor	ultus, *avenge.*
ūtor	ūsus, *use.*
vescor	—— *eat.*

Re-vertor, reversus, return, and other compounds of *vertō,* are generally deponent only in the forms from the present stem and in the perfect participle.

237. Except those given in **235** and **236**, the verbs whose present stem ends in **sc-** have no perfect and perfect participle stems, or else take those of their primitives; as, *adhaerēscō, adhaesī, adhaesum.* When derived from nouns or adjectives they form their perfect stem (in the few cases in which they have any) regularly; those in -**āscō** having **āv-**, and those in -**ēscō** having **u-**, after the analogy of the first and second conjugations; as, *vesperāscit, vesperāvit; dūrēscō, dūruī.*

a. The quantity of the vowel before **sc** in inceptive verbs is always long, except in the few cases of verbs derived from consonant stems of the third conjugation. Thus: —

Inveterāscō, adsuēscō, crēscō, dīscō, scīscō, etc.

Short are —

Coalescō, gemiscō, ingemiscō, tremescō, contremiscō, vīvescō, revīvīscō, adipiscor, indipiscor, dēpeciscor, expērgiscor, nanciscor, paciscor, proficiscor, reminiscor, ulciscor.

238. The following list contains the common verbs of the FOURTH conjugation, which form the perfect or perfect participle stem, or both, irregularly: —

amiciō	{ amicuī } { amixī }	amictus, *clothe.*
a-periō	aperuī	apertus, *open.*
ad-sentior	adsēnsus sum	adsēnsus, *assent.*
com-periō	comperī	compertus, *find.*

eō	īvī	itum, *go.*
ex-perior	expertus sum	expertus, *try.*
farciō	farsī	$\begin{cases} \text{fartus,} \\ \text{farctus,} \end{cases}$ *stuff.*
fulciō	fulsī	fultus, *prop up.*
hauriō	hausī	haustus, *draw,* hausūrus.
mētior	mēnsus sum	$\begin{cases} \text{mēnsus,} \\ \text{mēntītus,} \end{cases}$ *measure.*
operiō	operuī	opertus, *cover.*
op-perior	oppertus sum	$\begin{cases} \text{oppertus,} \\ \text{opperītus,} \end{cases}$ *wait for.*
ōrdior	ōrsus sum	ōrsus, *begin.*
orior *	ortus sum	ortus, *rise,* oritūrus.
queō	quīvī	quĭtus, *can.*
rauciō	——	rausum, *be hoarse.*
re-periō	repperī	repertus, *find.*
saepiō	saepsī	saeptus, *hedge in.*
saliō	$\begin{cases} \text{saluī} \\ \text{salīvī} \\ \text{saliī} \end{cases}$	—— *leap.*
sanciō	sanxī	$\begin{cases} \text{sancītus,} \\ \text{sanctus,} \end{cases}$ *ratify.*
sarciō	sarsī	sartus, *patch.*
sarriō	$\begin{cases} \text{sarrīvī} \\ \text{sarruī} \end{cases}$	sarrītus, *hoe.*
sentiō	sēnsī	sēnsus, *feel.*
sepelio	sepelīvī	sepultus, *bury.*
veniō	vēnī	ventum, *come.*
vinciō	vinxī	vinctus, *bind.*

IRREGULAR VERBS (*Verba anōmala*).

239. A few verbs take no thematic vowel in their present stems, but add the endings directly to the root, and are therefore called UNTHEMATIC verbs, or, because these forms differ from those of the regular conjugations, IRREGULAR verbs.

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* See **227,** *a.*

240. (1.) Originally all verbs with vowel roots were unthematic, but all except *dăre*, to give, passed over into the thematic conjugation.*

(2.) Several verbs with consonant roots remained unthematic in most of the forms from the present stem. They are *esse*, be; *velle*, wish; *nōlle*, be unwilling; *mālle*, prefer; *ferre*, bring; *fierī*, become; *edere*, eat.

The unthematic verbs are conjugated as follows: —

241. dare, to give.

Principal Parts.

PRES. INDIC.	PRES. INFIN.	PERF. INDIC.	PERF. PART.
dō †	dăre	dĕdī	dătus

Indicative.

PRESENT.	IMPERFECT.	FUTURE.
dō †	dabam	dabō
dās	dabās	dabis
dat	dabat	dabit
damus	dabāmus	dabimus
datis	dabātis	dabitis
dant	dabant	dabunt

PERFECT.	PLUPERFECT.	FUTURE PERF.
dĕdi, *etc.*	dĕderam, *etc.*	dĕderō, *etc.*

Subjunctive.

PRESENT.		IMPERFECT.	
dem	dēmus	darem	daremus
dēs	dētis	darēs	darētis
det	dent	daret	darent

PERFECT.	PLUPERFECT.
dederim, *etc.*	dedissem, *etc.*

* Such are *fārī*, speak; *flāre*, blow; *nāre*, swim; *stāre*, stand; *flēre*, weep; *nēre*, spin; *-plēre*, fill (used only in compounds); *cīre*, call; *īre*, go; *quīre*, be able; *scīre*, know. (Cf. also **230**, *d*, 1.)

† This form is, of course, thematic.

IMPERATIVE.

<table>
<tr><td>PRESENT.</td><td></td><td colspan="2">FUTURE.</td></tr>
<tr><td>dā *</td><td>date</td><td>datō</td><td>datōte</td></tr>
<tr><td></td><td></td><td>datō</td><td>dantō</td></tr>
</table>

INFINITIVE.

PRESENT.	PERFECT.	FUTURE.
dare	dedisse	datūrus (-a, -um) esse

PARTICIPLES.

Pres. dāns, dantis   Fut. datūrus (-a, -um)

GERUND.	SUPINE.
dandī, *etc.*	datum, datū

a. The passive is regular, except that the first person of the present indicative and subjunctive do not occur.

b. Thus are conjugated the four-syllabled compounds, as *circumdare, vēnumdare,* etc. The three-syllabled compounds — *dēdere, ēdere, prōdere, reddere, trādere, vēndere* — are regular thematic verbs of the third conjugation. So also the following verbs, which are not compounds of *dō, dare,* but of another *dō* (corresponding to the Greek τίθημι), which means *put, set*: *abdere, addere, condere, abscondere, crēdere, indere, obdere, perdere, subdere.*

c. Early forms of the present subjunctive occur as follows: *duās, duim, duīs, duit, duint.* So *perduim, perduīs, perduit, perduint ; crēduam, crēduās, crēduat, crēduis, crēduint.*†

For *esse,* see 215.

242. velle, be willing, wish.

PRINCIPAL PARTS.

PRES. INDIC.	PRES. INFIN.	PERF. INDIC.
volō	velle	voluī

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* This form is, of course, thematic.
† For a few other rare forms, see any large grammar.

INDICATIVE.

PRESENT.

volō	volumus
vīs	voltis (vultis)
volt (vult)	volunt

IMPERFECT.	FUTURE.	PERFECT.
volēbam, *etc.*	volam, *etc.*	voluī, *etc.*

PLUPERFECT.	FUTURE PERFECT.
volueram, *etc.*	voluerō, *etc.*

SUBJUNCTIVE.

PRESENT.		IMPERFECT.	
velim	velīmus	vellem	vellēmus
velīs	velītis	vellēs	vellētis
velit	velint	vellet	vellent

PERFECT.	PLUPERFECT.
voluerim, *etc.*	voluissem, *etc.*

INFINITIVES.	PARTICIPLE.
Pres. velle	volēns
Perf. voluisse	

a. Sī vīs, if you please, is often contracted to *sīs.*

243. nōlle (*nē-velle*), be unwilling.

PRINCIPAL PARTS.

PRES. INDIC.	PRES. INFIN.	PERF. INDIC.
nōlō	nōlle	nōluī

INDICATIVE.

PRESENT.

nōlō	nōlumus
nōn vīs	nōn voltis (nōn vultis)
nōn volt (nōn vult)	nōlunt

IMPERFECT.	FUTURE.	PERECT.
nōlēbam, *etc.*	nōlam, *etc.*	nōluī, *etc.*

PLUPERFECT.	FUTURE PERFECT.
nōlueram, *etc.*	nōluerō, *etc.*

SUBJUNCTIVE.

PRESENT.		IMPERFECT.	
nōlim	nōlīmus	nōllem	nōllēmus
nōlīs	nōlītis	nōllēs	nōllētis
nōlit	nōlint	nōllet	nōllent

PERFECT.	PLUPERFECT.
nōluerim, *etc.*	nōluissem, *etc.*

IMPERATIVE.

PRESENT.		FUTURE.	
nōlī	nōlīte	nōlītō	nōlītōte
		nōlītō	

INFINITIVES.	PARTICIPLE.
Pres. nōlle	nōlēns
Perf. nōluisse	

a. Nēvīs and *nēvolt* occur in Plautus.

244. mālle (*mage-velle*), prefer.

PRINCIPAL PARTS.

PRES. INDIC.	PRES. INFIN.	PERF. INDIC.
mālō	mālle	māluī

INDICATIVE.

PRESENT.

mālō	mālumus
māvīs	māvoltis (māvultis)
māvolt (māvult)	mālunt

IMPERFECT.	FUTURE.	PERFECT.
mālēbam, *etc.*	mālam, *etc.*	māluī, *etc.*

PLUPERFECT.	FUTURE PERFECT.
mālueram, *etc.*	māluerō, *etc.*

SUBJUNCTIVE.

PRESENT.		IMPERFECT.	
mālim	mālīmus	māllem	māllēmus
mālīs	mālītis	māllēs	māllētis
mālit	mālint	māllet	māllent

PERFECT.	PLUPERFECT.
māluerim, *etc.*	māluissem, *etc.*

INFINITIVES.

Pres. mālle
Perf. māluisse

a. Māvolō, māvolunt, māvolet, māvelim, māvelīs, māvelit, māvellem, occur in Plautus.

245. ferre, bring.

ACTIVE.	PASSIVE.

PRINCIPAL PARTS.

Pres. Ind. ferō	feror
Pres. Inf. ferre	ferrī
Perf. Ind. tulī*	lātus* sum

INDICATIVE.

PRESENT.

ferō	ferimus	feror	ferimur
fers	fertis	ferris (-re)	feriminī
fert	ferunt	fertur	feruntur

* These forms are from other roots: *tulī,* from √*tol, tollō; lātus,* for *tlātus,* from √*tla.*

INFLECTION.

Imperfect	ferēbam, *etc.*		ferēbar, *etc.*
Future	feram, *etc.*		ferar, *etc.*
Perfect	tulī, *etc.*		lātus sum, *etc.*
Pluperfect	tuleram, *etc.*		lātus eram, *etc.*
Fut. Perf.	tulerō, *etc.*		lātus erō, *etc.*

SUBJUNCTIVE.

Pres.	feram, *etc.*		ferar, *etc.*
Imp.	ferrem, *etc.*		ferrer, *etc.*
Perf.	tulerim, *etc.*		lātus sim, *etc.*
Plu.	tulissem, *etc.*		lātus essem, *etc.*

IMPERATIVE.

PRESENT.

fer	ferte	ferre	feriminī

FUTURE.

fertō	fertōte	fertor	
fertō	feruntō	fertor	feruntor

INFINITIVES.

Pres.	ferre	ferrī
Perf.	tulisse	lātus (-a, -um) esse
Fut.	lātūrus (-a, -um) esse	lātum īrī

PARTICIPLES.

Pres.	ferēns	
Perf.		lātus (-a, -um)
Future,	lātūrus, -a, -um	

GERUND.	GERUNDIVE.
ferendī, *etc.*	ferendus (-a, -um)

SUPINE.

lātum
lātū

a. Reduplicated forms from the perfect stem, as *tetulī*, etc., are found in the comic writers.

246. fierī, become. (It is also used as the passive of *faciō*, do, make.)

Principal Parts.

PRES. INDIC.	PRES. INFIN.	PERF. INDIC.
fīō	fierī	factus sum

Indicative.

PRESENT.

fīō	fīmus
fīs	fītis
fit	fīunt

IMPERFECT.	FUTURE.	PERFECT.
fīēbam, *etc.*	fīam, *etc.*	factus sum, *etc.*

PLUPERFECT.	FUTURE PERFECT.
factus eram, *etc.*	factus erō, *etc.*

Subjunctive.

PRESENT.	IMPERFECT.	PERFECT.	PLUPERFECT.
fīam, *etc.*	fierem, *etc.*	factus sim, *etc.*	factus essem, *etc.*

Imperative.

Present fī	fīte

Infinitives.   Participle.

Pres. fierī
Perf. factus (-a, -um) esse   factus (-a, -um)
Fut. factum īrī

Gerundive.   Supine.

faciendus (-a, -um)   factū

a. Compounds of *faciō* which retain the full form have *fīō* in the passive; as, *calefaciō, calefīō ; benefaciō, benefīō.   Cōnfit, dēfit,* and *īnfit* also occur, but compounds with prepositions regularly form their own passives; as, *cōnficiō, cōnficior ; perficiō, perficior.*

247. edere, eat.

PRINCIPAL PARTS.

edō	ēsse *or* edere	ēdī	ēsum

INDICATIVE.

PRESENT.

edō	edimus
ēs *or* edis *	editis *or* ēstis
ēst *or* edit	edunt

IMPERFECT.	FUTURE.	PERFECT.	PLUPERFECT.	FUT. PERF.
edēbam, *etc.*	edam, *etc.*	ēdī, *etc.*	ēderam, *etc.*	ēderō, *etc.*

SUBJUNCTIVE.

PRESENT.			IMPERFECT.		
edam	*or*	edim	ederem	*or*	ēssem
edās	"	edīs	ederēs	"	ēssēs
edat	"	edit	ederet	"	ēsset
edāmus	"	edīmus	ederēmus	"	ēssēmus
edātis	"	edītis	ederētis	"	ēssētis
edant	"	edint	ederent	"	ēssent

PERFECT.	PLUPERFECT.
ēderim, *etc.*	ēdissem, *etc.*

IMPERATIVE.

PRESENT.			FUTURE.		
ēs	*or*	ede	editō	*or*	ēstō
			editō	"	ēstō
edite	"	ēste	editōte	"	ēstōte
			eduntō		

* The short forms occur in the same places in which the forms of *sum* begin with **es.**

INFINITIVES.	PARTICIPLE.

Pres. ēsse *or* edere
Perf. ēdisse
Fut. ēsūrus (-a, -um) esse   ēsūrus (-a, -um)

PASSIVE VOICE.

Pres. Ind. editur   *or* ēstur
Imp. Subj. ederētur   " ēssētur

a. Ambedō has participles *ambedēns* and *ambēsus.*

Comedō has *comēsus, comēsūrus,* and rare *comēstus ;* also, *comedim, comedīs, comedit.*

Adedō and *exedō* have *adēsus* and *exēsus.*

248. īre, go (√i), also presents some of the irregularities of unthematic verbs.

PRINCIPAL PARTS.

PRES. IND.	PRES. INFIN.	PERF. IND.	PERF. PART.
eō	īre	īvī (iī)	itum

INDICATIVE.

PRESENT.

eō	īmus
īs	ītis
it	eunt

IMPERF.	FUT.	PERF.	PLUPERF.	FUT. PERF.
ībam, *etc.*	ībō, *etc.*	īvī (iī), *etc.*	īveram, *etc.*	īverō, *etc.*

SUBJUNCTIVE.

PRESENT.	IMPERF.	PERF.	PLUPERF.
eam, eās, *etc.*	īrem, *etc.*	īverim, *etc.*	īvissem, *etc.*

IMPERATIVE.

PRESENT.		FUTURE.	
ī	īte	ītō	ītōte
		ītō	eunto

INFINITIVES.	PARTICIPLES.
Pres. īre	iēns (euntis, *etc.*)
Perf. īvisse	
Fut. itūrus (-a, -um) esse	itūrus (-a, -um)

GERUND.

eundī, *etc.*

a. In compounds, future forms in *eam, iēs, iet,* etc., occasionally occur; and the tenses from the perfect stem more commonly omit the **v**; as, *abiī, redieram,* etc.

b. Īstis, īssem, and *īsse,* occur for *īvistis, īvissem, īvisse.* (Cf. 228, *a.*)

DEFECTIVE VERBS (*Verba dēfectīva*).

249. The following verbs are used in only a few forms, and are therefore called DEFECTIVE VERBS : —

(1.) **ōdī**, hate, though a perfect form, has a present meaning. It occurs in the following forms : —

INDICATIVE.

Perf.	**ōdī** *or* **ōsus sum,** I hate, *etc.*
Plup.	**ōderam,** I hated, *etc.*
Fut. Perf.	**ōderō,** I shall hate, *etc.*

SUBJUNCTIVE.

Perf. **ōderim,** *etc.*	Plup. **ōdissem,** *etc.*

INFINITIVES.	PARTICIPLES.
Perf. **ōdisse**	**ōsus** (-a, -um) (*active sense*)
Fut. **ōsūrus** (-a, -um) esse	**ōsūrus** (-a, -um)

a. Odīvit occurs (M. Antōn. in Cic., *Phil.,* xiii., §42).

(2.) **meminī,** remember, is also a perfect form with a present meaning, and has —

INDICATIVE.

Perf.	**meminī,** I remember, *etc.*
Plup.	**memineram,** I remembered, *etc.*
Fut. Perf.	**meminerō,** I shall remember, *etc.*

SUBJUNCTIVE.

Perf. meminerim, *etc.*   Plup. meminissem, *etc.*

IMPERATIVE.

Fut.   mementō   mementōte

INFINITIVE.

meminisse

(3.) coepī, have begun, has —

INDICATIVE.

Perf. coepī, *etc.* Plup. coeperam, *etc.* Fut. Perf. coeperō, *etc.*

SUBJUNCTIVE.

Perf. coeperim, *etc.*   Plup. coepissem, *etc.*

INFINITIVES.	PARTICIPLES.
Perf. coepisse	coeptus (-a, -um)
Fut. coeptūrus (-a, -um) esse	coeptūrus (-a, -um)

a. With a passive infinitive the deponent forms are used: *coeptus est, erat,* etc.

(4.) āiō, say, has —

INDICATIVE.

PRESENT.		IMPERFECT.	
āiō		āiēbam	āiēbāmus
ais		āiēbās	āiēbātis
ait	āiunt	āiēbat	āiēbant

SUBJUNCTIVE.

PRESENT.

āiās   āiat   āiant

IMPERATIVE.	PARTICIPLE.
aī	āiēns

a. The comic writers have the imperfect forms *aibās, aibat, aibant,* and treat them as dissyllables.

(5.) inquam, say, has —

INDICATIVE.

Pres.	inquam -quis	-quit	-quimus	-quitis	-quiunt
Imp.		inquiēbat			inquiēbant
		inquībat			
Fut.	inquiēs	inquiet			
Perf.	inquistī	inquit			

SUBJUNCTIVE.

Pres.	inquiās	inquiat	inquiātis	inquiant

IMPERATIVE.
inque
inquitō

(6.) fārī, to speak, has —

INDICATIVE.

Pres.		fātur
Fut.	fābor	fābitur
Perf.		fātus est
Plup.	fātus eram	

IMPERATIVE.
fāre

INFINITIVE.	PARTICIPLES.
fārī (fārier)	fāns
	fātus (-a, -um)

GERUND.	GERUNDIVE.
Gen. fandī	fandus, *etc.*
Abl. fandō	

SUPINE.
fātū

(7.) queō, can, has —

INDICATIVE.

Pres.	queō	quīs	quit	quīmus	quītis	queunt
Imp.	quībam		quībat			quībant
Fut.	quībō					quībunt
Perf.	quīvī		quīvit			quīvērunt

Subjunctive.

Pres. **queam,** *etc.*
Imp. **quīrem**   **quīret**   **quīrent**
Perf.   **quīverit**
Plup.   **quīssent**

Infinitives.	Participle.
Pres. **quīre**	**quiēns (queuntis,** *etc.*)
Perf. **quīvisse (quīsse)**	

(8.) nequeō, cannot, has —

Indicative.

Pres. **nequeō nōnquīs nequit -quīmus -quītis -queunt**
Imp. **nequībam**   **-quībat**   **nequībant**
Fut.   **nequībunt**
Perf. **nequīvī -quīvistī -quīvit**   **nequīvērunt**

Subjunctive.

Pres. **nequeam,** *etc.*
Imp. **nequīrem,** *etc.*
Plup. **nequīsset**

Infinitives.	Participle.
Pres. **nequīre**	**nequiēns (nequeuntis,** *etc.*)
Perf. **nequīvisse**	

a. Passive forms of these two verbs are occasionally found with a passive infinitive, as with *coepī* (see above). So *quītur, queātur, queantur, quitus,* etc., *nequītur* and *nequitum est,* etc.

Note. It will be seen that *queō* and *nequeō* are conjugated just like *eō*.

(9.) quaesō, beg, has —

Ind. Pres. **quaesō**   **quaesit**   **quaesumus**
Inf. Pres. **quaesere**

(10.) Isolated forms are —

a. Imperative **havē, havēte,** be well, blessed, etc.
                havētō
     Infinitive   **havēre**

b. Ind. Pres. salveō, I am well.
     " Fut. salvēbis
    Imper.   salvē, salvēte, be well, hail!
             salvētō
    Infin.   salvēre

c. Imper.   cedo, cette, say, let us have, etc.

d. Ind. Pres. cōnfit, dēfit, dēfīunt,   īnfit, īnfīunt,
             accomplish.   fail.   begin.
     " Fut. cōnfīet dēfīet
    Subj. Pres. cōnfīat dēfīat   interfīat (Lucr.)
    Imper.   cōnfieret
    Infin.   cōnfierī dēfierī   effierī, interfierī
                                (Plautus)

e. Ind. Pres. ovat, have an ovation.*
    Subj. Pres. ovet
     " Imp. ovāret
    Participle ovāns ovātus ovātūrus
    Gerund   ovandī

IMPERSONAL VERBS.

250. IMPERSONAL verbs are such as are used only in the third person singular and without a personal subject. The most common are the following : —

a. Ten verbs denoting mental or moral states : —

decet, it is proper, becoming.	*oportet*, ought.
libet, it is pleasant.	*piget*, be disgusted.
licet, I, you, he, etc., may.	*paenitet*, repent.
liquet, it is clear.	*pudet*, be ashamed.
miseret, pity.	*taedet*, be weary of.

* An ovation among the Romans was a sort of lesser "triumph," in which the general rode on horseback instead of in a chariot, as in the regular "triumph."

b. Verbs denoting the state of the weather: —

fulget, *fulgurat,* } it lightens. *fūlminat,*	*lapidat,* it rains stones.
	ningit, it snows.
	pluit, it rains.
gelat, it freezes.	*tonat,* it thunders.
grandinat, it hails.	*vesperāscit,*
lūcēscit, } it grows light. *illūcēscit,*	*advesperāscit,* } evening approaches. *invesperāscit,*

c. Also the following: —

accidit, it happens.

cōnstat, it is accepted, believed.

contingit, it happens favorably.

convenit, it is agreed upon.

displicet, it displeases.

interest, it concerns.

iuvat, it delights.

praestat, it is better.

placet, it pleases.

rēfert, it concerns.

restat, it remains.

PARTICLES.

Note. Adverbs, so far as they are capable of inflection, have been treated under the Comparison of Adjectives (**174–176**). Their further treatment, as well as that of prepositions, conjunctions, and interjections, belongs partly under Syntax, but mostly under Word-Formation, and will be found there.

WORD-FORMATION (*Dērīvātiō verbōrum*).

251. (1.) Words are either SIMPLE (*simplicia*) or COMPOUND (*composita*).

(2.) SIMPLE words are such as contain only one complete stem; as, *lūdu-s,* game; *reg-ō,* rule; *nātūrāli-s,* natural.

(3.) COMPOUND words are such as contain two or more complete stems; as, *māgnanimus* (*māgno-* + *animo-*), high-souled; *intellegō* (*inter* + *legō*), understand.

252. (1.) Simple words are divided into PRIMITIVES (*prīmitīva*) and DERIVATIVES (*dērīvāta*).

(2.) PRIMITIVE words are such as are formed directly from roots; as, *rēx*, king, √*rēg* ; *cavus*, hollow, √*cav* ; *dīcō*, say, √*dīc*.

(3.) DERIVATIVE words are such as are formed from noun, adjective, or verb stems; as, *culpāre*, to blame, from *culpa* (stem *culpā-*) ; *fēlīcitās*, happiness, from *fēlīx* (stem *fēlīc-*) ; *memorābilis*, remarkable, from *memorāre* (stem *memorā-*).

a. Words derived from noun or adjective stems are called DENOMINATIVES (*dēnōminātīva*) ; those from verb stems are called VERBALS (*verbālia*).

STRONG AND WEAK FORMS OF ROOTS.

253. Many roots appear in two forms, a strong form and a weak form. Thus : —

Weak Form.	Strong Form.
teg-*ere*, to cover.	**tog-***a*, a toga.
fug-*ere*, to flee.	**fūg-***ī*, I have fled.

a. There are a few instances of triple root forms. Thus : *fid-es*, faithfulness, *fīd-us*, faithful, *foed-us*, treaty. Cf. *dō-num*, gift, with *dā-s* and *dă-tus*.

SIMPLE WORDS.

NOTE. The origin of various Latin words is very obscure. They cannot be referred to any known roots. It is, of course, only the well established, common formations that can profitably be treated here.

Words without Suffixes.

254. A few nouns and adjectives are formed without any suffix,* the root itself serving as a stem. Thus : —

cor, n., heart ; √*cord*　　*pēs*, m., foot ; √*ped*
lūx, f., light ; √*lūc*　　*trux* (adj.), savage ; √*truc*

a. The unthematic verbs (see 239 ff.) also have no suffixes.

b. A very few roots are reduplicated ; as, *mar-mor*, n., marble ; *tur-tur*, m., turtle-dove.

* For the definition of " suffix," see **56**.

Words with Suffixes.

255. The common suffixes as they appear in Latin words are as follows : —

(1.) Forming VOWEL stems.

o-, ā-,	io-, iā-,	ro-, rā- (lo-, lā-, ri-, li-)
i-	mo-, mā-	to-, tā- (so-, sā-)
u-	no-, nā-	ti- (si-)
bo-, bā-	ni-	tu- (su-)
co-, cā-	nu-	tro-, trā-, tri- (cf. tr-, below).
do-, dā-		vo-, vā- (uo-, uā-)

(2.) Forming CONSONANT stems.

Suffix.	Nom. Sing.	Suffix.	Nom. Sing.
is-	ēs	ent-	ēns
er-	us; er (is)	min-	men
or-	us, ur; or (ōs)	mōn-	mō
ōr-	ōs, or	tr-	ter (cf. tr-,
in-	en; ō	tōr-	tor above).
ōn-	ō	sōr-	sor

a. Suffixes are called PRIMARY when applied directly to roots to form the stems of *primitive* words, SECONDARY or DERIVATIVE when applied to simple stems to make the stems of *derivative* words.

NOTE. To help the pupil in understanding the growth of words, his attention should be called to groups like the following : —

√rub

rub-us, m., a bramble bush.	*rub-e-r,* red, ruddy.
[*rubi-cus.**]	*Rubr-ius,* a man's name.
Rubic-ō, the Rubicon (Red River).	*rubri-ca,* f., red earth.
rubicun-dus, ruddy.	*rubric-āre,* to color red.
rubicundu-lus, somewhat ruddy.	*Rubricā-tus,* a river in Spain.

√ōs

ōs (ōris), n., mouth.
ōr-āre, to plead.
ōrā-tor, m., pleader, orator.
ōrātōr-ius, belonging to an orator.

* The form *rubicus* does not itself occur, but is presupposed by *Rubicō* in conjunction with words like *bellicus* and *modicus,* from *bellum* and *modus.*

Nouns and Adjectives.

256. As examples of primitive nouns and adjectives formed from roots with the foregoing suffixes may be given the following : —

(1.) Vowel stems : —

scrīb-a, m., a scribe	√*scrīb* + *ā-*
lūd-us, m., play	√*lūd* + *o-*
cav-us, -a, -um, hollow	√*cav* + *o-* and *ā-*
ac-us,* f., needle	√*ac* + *u-*
mor-bus, m., disease	√*mor* + *bo-*
pau-ci, -ae, -a, few	√*pau* + *co-* and *cā-*
gen-ius, m., guardian spirit	√*gen* + *io-*
fā-ma, f., report	√*fā* + *mā-*
pūg-nus, m., fist	√*pug* + *no-*
māg-nus, -a, -um, great	√*mag* + *no-* and *nā-*
lū-na, f., moon	√*lūc* + *nā-*
pā-nis, m., bread	√*pā* + *ni-*
rub-e-r, -ra, -rum, red	√*rub* + *ro-* and *rā-*
sēl-la, f., seat	√*sed* + *lā-*
al-tus, -a, -um, high	√*al* + *to-* and *tā-*
vec-tis, m., lever	√*vec* + *ti-*
frūc-tus, m., fruit	√*frug* + *tu-*
cā-sus, m., fall	√*cad* + *su-*
cor-vos, m., raven	√*cor* + *vo-*
ar-vom, n., ploughed field	√*ar* + *vo-*
eq-uus, m., horse	√*eq* + *uo-*

(2.) Consonant stems : —

nūbēs,† genitive *nūb-is*, f., cloud.

---

* The primitive adjectives formed with the suffix **u-** all afterwards received an **i** and passed over into the third declension. Thus : —

ten-u-is, thin	√*ten*
pīng-u-is, fat	√*pīng*
suā-v-is (for *suād-u-is*), sweet	√*suād*
le-v-is (for *leg-u-is*), light	√*leg*

† Cf. **109.**

later,	genitive	*lat-er-is*, m., brick.
genus,	"	*gen-er-is*, n., birth.
nemus,	"	*nem-or-is*, n., grove.
fulgor,	"	*fulg-ōr-is*, m., flash, gleam.
cardō,	"	*card-in-is*, m., hinge.
virgō,	"	*virg-in-is*, f., maiden.
nōmen,	"	*nō-min-is*, n., name.
sermō,	"	*ser-mōn-is*, m., speech.
pater,	"	*pa-tr-is*, m., father.
dator,	"	*da-tōr-is*, m., giver.

NOUNS (AND ADJECTIVES) IN -LUS, -LA, -LUM.

257. The suffixes lo-, lā-, form a series of nouns and a few adjectives from primitive o- stems, the o regularly becoming u before the l of the suffix. Thus : —

ānu-lus, m., ring.	*iacu-lum*, n., javelin.
ocu-lus, m., eye.	*cingu-lum*, n., girdle.
rabu-la, m., pettifogger.	*iugu-lum*, n., collar-bone.
tēgu-la, f., tile.	*garru-lus, -a, -um*, talkative.

NOTE. Some of these words seem to have been formed from primitives once actually in use, but early supplanted by their derivatives, others to have been built upon the same pattern from roots or stems from which no corresponding primitive was ever used. This second process came about as follows : There are a few words, like *speculum*, n., mirror, and *figulus*, m., potter, which seem to have been made from u- stems rather than o-stems. Having words like these and others like *ānulus* (from the stem ano- + the suffix lo-), the Romans confounded the ending of the stem with the suffix and transferred -ulus, as a new ending, to other kinds of stems (or roots serving as stems). So in English, having inherited from Latin words like " portable," in which the " a " belongs to the stem, we transfer this " a " with the ending and form " bearable " from " bear." This process is called FORMATION BY ANALOGY. It is often impossible to tell whether a given Latin word was formed from a real primitive which afterwards became obsolete, or whether it simply grew by analogy.

258. (1.) The same suffixes lo-, lā- (ro, rā-), added to a series of stems (mostly obsolete) in bo- and co-, became fused with these syllables into the endings -bulum, -culum, -brum, -crum.

(2.) The endings -bulum, -culum, -brum, -crum, to which for convenience may be added -trum, form neuter nouns denoting MEANS or INSTRUMENT. Thus : —

sta-bulum, stall	cf. *stāre*, to stand √*sta*.
tūri-bulum, censer	" *tūs* (*tūris*), frankincense.
vocā-bulum, word	" *vocāre*, to call, name.
pō-culum, cup	" *pōtāre*, to drink.
vehi-culum, vehicle	" *vehere*, to draw.
perī-culum, trial, danger	" *ex-perīrī*, to try.
crī-brum, sieve	" *cernere*, to sift, distinguish.
dē-lū-brum, shrine	" *luere*, to wash, atone for.
candēlā-brum, candlestick	" *candēre*, shine, *candēla*, candle.
sepul-crum, tomb	" *sepelīre*, to bury.
simulā-crum, image	" *simulāre*, make like, pretend.
rās-trum, rake	√*rād* + *tro-* (primary).
arā-trum, plough	stem of *arāre* + *tro-* (secondary).
fere-trum, bier	cf. *ferre*, to carry.

DIMINUTIVES.

259. The same suffixes lo-, lā-, came often to have a diminutive force,* forming a large number of nouns usually of the same gender as their primitives. They also form a few diminutive adjectives. Thus : —

(1.) From stems in ā- or o-, the stem vowel appearing as u generally, but as o after e, i, and v. Thus : —

nīdu-lus, a little nest, from *nīdus*.	
cēnu-la	" *cēna*, dinner.
oppidu-lum	" *oppidum*, town.
alveo-lus	" *alveus*, a hollow.
fīlio-lus	" *fīlius*, son.

---

* Compare the English " bookish " and " bluish," " sunny " and " sonny."

clāvo-lus *   from *clāvos*, a nail.
parvo-lus, -a, -um   " *parvos*, small.

(2.) From dental and palatal stems, with a u added by analogy. Thus : —

  aetāt-u-la from *aetās*, a period of life.
  rēg-u-lus   " *rēx*, king.
  vōc-u-la   " *vōx*, voice.
  capit-u-lum " *caput*, head.

(3.) If a liquid precedes the stem vowel of the primitive (ā or o) that vowel is dropped and the liquid assimilated, sometimes with slight further change. Thus : —

  agellus (for *ager-u-lus*) from *ager*, field.
  patella   " *patera*, saucer.
  capella   " *capra*, goat.
  puella   " *puera*, girl.
  (but *puer-u-lus*)   " *puer*, boy.
  asellus   " *asinus*, ass.
  pulvīllus   " *pulvīnus*, cushion.
  corōlla   " *corōna*, wreath.
  columella   " *columna*, pillar.
  sigilla (n. pl.)   " *sīgnum*, sign.
  bacillum   " *baculum*, staff.
  tabella   " *tabula*, tablet.
  ocellus   " *oculus*, eye.

And by analogy
  lapillus   " *lapis*, stone.
  cōdicillus   " *cōdex*, a writing (originally, bark).

(4.) In the case of diminutives from other consonant stems and from ē-, u-, and i- stems, the endings have the forms, -culus, -cula, -culum.† Thus : —

  sermun-culus from *sermō*, speech.

 * The o was afterwards weakened to u, of course, as in the primitives. Hence, *clāvulus*, *parvulus*, etc.

 † In some cases because an intervening stem in co- has disappeared, in others through growth by analogy.

rūmus-culus	from	*rūmor*, report.
arbus-cula	"	*arbor*, tree.
bū-cula	"	*bōs*, cow.
flōs-culus	"	*flōs*, flower.
māter-cula	"	*māter*, mother.
cor-culum	"	*cor*, heart.
diē-cula	"	*diēs*, day.
canī-cula	"	*canis*, dog.
arti-culus	"	*artus*, limb.
corni-culum	"	*cornū*, horn.

a. *Rānun-culus*, from *rāna*, frog; *fūrun-culus*, from *fūr*, thief; and *conventi-culum*, from *conventus*, meeting, are also found.

b. A few diminutives are further formations, as : —

aculeus	from *acus*, needle [*acu* + *lo* + *io*-].
homunciō (beside *homunculus*)	" *homŏ*, man [*homon* + *co* + *io* + *ōn*-].

c. There are also a few double formations; as : —

<div align="center">

asellulus   *asellus*   *asinus*.

</div>

ADJECTIVES IN *-LIS* AND *-RIS*.

260. The same suffixes (lo-, lā-, ro-, rā-) with the vowel weakened and thus appearing as li- *, ri-, form a series of adjectives denoting various ways of "belonging to." Thus : —

humi-lis, low	from *humus*,† ground.
agi-lis, nimble	" an obsolete *agus*.‡
nōbi-lis, famous	as if from *nōbus*.
ūti-lis, useful	" " " *ūtus*.
nātūrā-lis, natural	from *nātūra*.

* There was a marked tendency of Latin adjectives to pass into **i**- stem forms and follow the third declension. Cf. the double forms in **155**, 7, and the forms in **256**, 1, footnote.

† For the weakening of the stem vowel **o** of the primitive to **i** in the derivative, see **59**.

‡ The existence of a form *agus* is shown by the compound *prōd-igus* beside *co-āgu-lum*.

<table>
<tr><td>lūnā-ris, of the moon</td><td>from lūna.</td></tr>
<tr><td>fidē-lis, faithful</td><td>" fidēs.</td></tr>
<tr><td>tribū-lis,* of the same tribe</td><td>" tribus.</td></tr>
<tr><td>hostī-lis, hostile</td><td>" hostis.</td></tr>
</table>

261. Words like *agilis*, *nōbilis*, *ūtilis*, came to be regarded as verbals. Then the endings -bilis and -tilis were added to verb-stems to make adjectives denoting TENDENCY (more often passive than active). Thus: —

amā-bilis, lovable.	*terri-bilis*, terrible.
flē-bilis, lamentable, tearful.	*versā-tilis*, movable.

a. *Plausi-bilis*, worthy of applause, and some others, seem to be from noun-stems.

262. Through the transference of the stem vowel to the suffix arose the endings -*āris*, -*ālis*, -*ēlis*, -*īlis*, -*ūlis*. Thus: —

<table>
<tr><td>mīlit-āris, military</td><td>from mīles.</td></tr>
<tr><td>popul-āris, of the people</td><td>" populus.</td></tr>
<tr><td>nāv-ālis, naval</td><td>" nāvis.</td></tr>
<tr><td>capit-ālis, deadly, capital</td><td>" caput.</td></tr>
<tr><td>crūd-ēlis, cruel</td><td>" crūdus.</td></tr>
<tr><td>vir-īlis, manly</td><td>" vir.</td></tr>
<tr><td>ped-ūlis, of the feet</td><td>" pēs.</td></tr>
</table>

a. Such adjectives were often used as nouns; as, *aed-īlis*, m., an aedile; *ovīle*, n., a sheep-fold; and, dropping the final vowel, *pugil*, m., boxer; *animal*, n., living thing.

ADJECTIVES IN -*NUS*, -*NA*, -*NUM*.

263. The suffixes no-, nā-, form another series of adjectives denoting " belonging to." Thus: —

<table>
<tr><td>māg-nus,† great</td><td>from √mag + no- (primary).</td></tr>
<tr><td>pater-nus, of a father</td><td>" pater.</td></tr>
<tr><td>fāgi-nus, beechen</td><td>" fāgus.</td></tr>
</table>

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* The long quantity of the penultimate **u**, **i**, or **o**, in such derivatives has never been satisfactorily explained.

† This suffix was originally participial.

Rōmā-nus, Roman   from *Rōma.*
collī-nus, hilly   "   *collis.*
marī-nus, of the sea   "   *mare.*

264. The suffixes **no-, nā-,** form many adjectives of TIME. Thus : —

hodier-nus, to-day's   cf. *hodiē.*
diur-nus, of the day   "   *diēs.*
hester-nus, yesterday's   "   *herī.*
crāsti-nus, to-morrow's   "   *crās.*
aeter-nus, everlasting   "   *aevom.*
diūti-nus, } long-continued   "   *diū.*
diūtur-nus, }
mātūtī-nus, of the morning   "   *mātūta.*
vespertī-nus, of the evening   "   *vesper.*

265. Through the transference of stem vowels to the suffix -arose the endings **-ānus, -ēnus, -īnus.** Thus : —

mont-ānus, mountainous   from *mōns.*
Gracch-ānus, of Gracchus.
sēr-ēnus, calm.
terr-ēnus, earthy   "   *terra.*
dīv-īnus, god-like   "   *dīvos.*
vīc-īnus, neighboring   "   *vīcus.*

a. With these adjectives compare nouns like *membr-āna, har-ēna, rēg-īna, pīstr-īnum, patr-ōnus, ann-ōna, fort-ūna.*

b. The distributive numerals are also formed in **-nus;** as, *bīnī, sēnī,* etc. (See 157, 158.)

Adjectives in *-cus, -ca, -cum.*

266. Another series of adjectives is formed with the suffixes **co-, cā-,** which added to different kinds of stems give the endings **-ācus, -īcus, ūcus, -icus, -āticus.** Thus : —

pau-cus, few   √*pav.*
belli-cus, warlike   from *bellum.*
cīvi-cus, of a citizen   "   *cīvis.*

Galli-cus, Gallic   from *Gallus.*
op-ācus, shady.
pud-ĭcus, modest   cf.   *pudor.*
cad-ūcus, ready to fall   "   *cadere.*
patr-icus, of a father   from *pater.*
vēnāti-cus, belonging to hunting   "   *vēnātus.*
fluvi-āticus, living in water   cf. *fluvius.*

a. Through the Greek come words like —

> *Sōcraticus,* of Socrates.
> *Īliacus,* of Ilium, Trojan.
> *Corinthiacus,* of Corinth.

267. A suffix c- with the vowel dropped was added to ā- stems, and the ending -āx was then transferred to other stems, the adjective thus formed denoting a (generally faulty) tendency. Thus: —

> *pūgn-ā-x* (*pūgnā-c-is*), inclined to fight.
> *aud-ā-x,* bold.
> *ten-ā-x,* tenacious.

ADJECTIVES IN -IUS, -IA, -IUM.

268. Another series of adjectives is formed with the suffixes io-, iā-, which, added to different kinds of stems, give the endings -eus, -cius, -ceus, -icius, -āceus, -īcius. Such adjectives often denote MATERIAL. Thus: —

rēg-ius, royal   from *rēx.*
uxōr-ius, uxorious   "   *uxor,* wife.
Ephes-ius, of Ephesus.
aur-eus (for *aure-ius*), golden   "   *aurum.*
trīti-ceus, wheaten   "   *trīticum.*
aedīli-cius, of an aedile   "   *aedīlis.*
patr-icius, patrician   "   *pater* (through *patricus*).
herbā-ceus, grassy   "   *herba.*
harundin-āceus, like a reed   cf. *harundō.*
meretrīc-ius, meretricious   from *meretrīx.*
tribūn-īcius, tribunicial   cf. *tribūnus.*

ōrātōr-ius, of an orator   from *ōrātor.*
praetōr-ius, praetorian   " *praetor.*
cēnsōr-ius, of a censor   " *cēnsor.*

a. From various Greek proper names **are formed adjectives**
in -**ēus** and -**aeus**. Thus : —

     Epicūrēus, Epicurean.
     Smyrnaeus, of Smyrna.

. **269.** The ending -**ārius** * forms adjectives often becom-
ing nouns and denoting TRADE or PROFESSION (masculine),
or PLACE (neuter). (Cf. **276**, 4.) Thus : —

 sīc-ārius, m., assassin   from *sīca,* dagger.
 advers-ārius, -a, -um, **opposed**   " *adversus.*
 legiōn-ārius, belonging to the legion " *legiō.*
 argent-ārius, m., banker   " *argentum.*
 ōrdin-ārius, -a, -um, customary " *ōrdō.*
 tumultu-ārius, -a, -um, hurried " *tumultus.*
 aer-ārium, n., treasury   " *aes.*

NOUNS OF AGENCY.

270. Nouns of AGENCY are formed from roots or verb
stems with the suffixes **tōr-**, **sōr-**, masc., **trīc-**, fem.
Thus : —

da-tor, giver   from √*da* + *tor-* (primary) ; cf. *dare.*
ōrā-tor, pleader, orator " stem *ōrā-* + *tor-* (secondary) ; cf.
            ōrāre.
suā-sor, adviser   " √*suād-* + *sōr-* (primary) ; cf.
            suādēre.
vic-trīx, conqueress   " stem *vic-* + *trīc-* ; cf. *vincere.*
vēnā-trīx, huntress   " stem *vēnā-* + *trīc-* ; cf. *vēnārī.*

So *viā-tor*, summoner, through an obsolete *viāre ;* *sen-ā-tōr,*
senator, through an obsolete *senāre.*

a. The suffix appears in the form **tr-** in the following : —

   frā-ter, m., brother (*i. e.,* supporter. Cf. *ferō*).
   mā-ter, f., mother.   *pa-ter*, m., father.

* This ending seems to consist of **ro-** + **io-**, added at first to stems
in **ā-** and then transferred with the ā to other stems. (Cf. first example.)

271. The person or (personified) thing which has to do with something is indicated by the following suffixes : —

(1.) ōn-. Thus : —

praec-ō (for *prae-voc-ō*), m., herald, √*voc* + *ōn* (primary).
centuri-ō, m., centurion, from *centuria*, company of one hundred.

(2.) ti-, dropping the vowel and forming the nominative in -es. Thus : —

> *eques (equi-tis)*, m., horseman.
> *āles (āli-tis)*, c., bird.

a. Some of these nouns were originally adjectives. So *āles*, (orig.) winged.

ABSTRACT NOUNS.

272. Abstract nouns have the following endings : —

> -ia (-tia), -ium (-tium), -iēs (-tiēs)
> -ta, -tās, -tūs ; -gō, -dō (-tūdō)
> -la, -iō (-tiō, -siō) ; -tus, -ūra (-tūra, -sūra)

NOTE. Abstract nouns denoting *quality* are formed from noun and adjective stems; abstract nouns expressing *action*, from verb stems. They tend, however, to become more or less concrete, and the abstract meaning is not always easy to trace. The English "relation" used for "relative" is an example of this tendency of abstracts to become concrete.

273. Abstract nouns denoting QUALITY are formed with the following suffixes : —

(1.) iā-, fem. ; io-, neuter. Thus : —

> *audāc-ia*, boldness   from *audāx*.
> *cūstōd-ia*, guard   "   *cūstōs*.
> *mendāc-ium*, lie   "   *mendāx*.
> *mīlit-ia*, military service   "   *mīles*.
> *hospit-ium*, hospitality   "   *hospes*.

a. Through forms like *mīlitia* and *hospitium*, the endings -tia and -tium were transferred to other kinds of stems. Thus : —

> *amīci-tia*, friendship   from *amīcus*.
> *dūri-tia*, sternness   "   *dūrus*, hard.
> *servi-tium*, slavery   "   *servos*.

b. Collateral forms in -iēs and -tiēs in the fifth declension appear beside the forms in -ia and -tia of the first. Thus : —

> *mātĕriēs* beside *mātĕria*, material.
> *dūritiēs* " *dūritia*, hardness.

(2.) **tā-, tāt-,* tūt-.*** Thus : —

iuven-ta, f., youth	from	*iuvenis.*
senec-ta, f., old age	"	*senex.*
cīvi-tās, f., citizenship, state	"	*cīvis.*
boni-tās, f., goodness	"	*bonus.*
pie-tās, f., filial affection, loyalty	"	*pius.*
māies-tās, f., majesty	"	*māior (-ius)*, greater.
hones-tās, f., respectability	"	*honor*, office, honor.
vir-tūs, f., manliness, bravery, virtue	"	*vir.*
senec-tūs, f., old age	"	*senex.*
servi-tūs, f., slavery	"	*servos.*

a. The stem vowel is dropped in *lĭber-tās*, freedom, from *lĭber.*

(3.) **gin- and din-.†** The latter is especially common as an addition to stems in tu-, giving the ending -tūdō. Thus : —

imā-gō, f., image.	
orī-gō, f., origin	cf. *orīrī.*
aerū-gō, f., copper-rust.	
vir-āgō, f., virago	from *vir* (by analogy).
torpē-dō, f., sluggishness	cf. *torpēre.*
cupī-dō, f., desire	" *cupere.*
dulcē-dō, f., sweetness	" *dulcis.*
māgni-tūdō, f., size	from *māgnus.*
forti-tūdō, f., endurance	" *fortis.*
habi-tūdō,‡ f., custom.	
valē-tūdō, f., health.	

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* These two suffixes consist of **ti-** (with vowel dropped) added to real or supposed stems in **tā-** and **tu-**.

† *I. e.*, **go- + in-**, and **do- + in-**.

‡ *Habĭtus* (gen. -*ūs*) is more common, and suggests the type on which the words in -**tūdō** were built.

274. Abstracts denoting the NAME OF AN ACTION are formed with the following suffixes : —

(1.) la- (added to verb stems in ē-, and the ending -ēla then transferred to other stems). Thus : —

candē-la, f., candle	cf. *candēre*.
tūtē-la, f., protection	" *tuērī*.
client-ēla, f., clientship	" *cliēns*.
quer-ella, f., complaint	" *querī*.
loqu-ella, f., speech	" *loquī*.

(2.) iōn- (tiōn-, siōn-).* Thus : —

leg-iō, f., gathering, legion	cf. *legere*.
īnsit-iō, f., grafting	" *īnserere, īnsitus*.
quaest-iō, f., investigation	" *quaerere*.
māns-iō, f., a remaining	" *manēre, mānsum*.
cōgitāt-iō, f., reflection	" *cōgitāre, cōgitātus*.
largīt-iō, f., bestowal of a largess	" *largīrī, largītum*.

(3.) tu-. Thus : —

mō-tus, m., motion (contracted for *movitus*)	cf. *movēre*.
comitā-tus, m., retinue	" *comitārī*.
equitā-tus, m., cavalry	" *equitāre*.
moni-tus, m., warning	" *monēre*.
anhēli-tus, m., panting	" *anhēlāre*.

(4.) ra- (added to stems in u-, and thus producing the endings -ūra, -tūra, -sūra). Thus : —

fig-ūra, f., shape	cf. *fingere*.
pīc-tūra, f., painting	" *pingere*.
ū-sūra, f., use, enjoyment of a thing	" *ūtī*.
cēn-sūra,† censorship.	
prae-tūra, praetorship.	

NOUNS WITH VARIOUS ENDINGS.

275. ACT, MEANS, or RESULT is denoted by the suffixes

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* These two suffixes seem to be made by adding iōn- to the stems of perfect participles.

† Often thus coming to denote an office.

min- (oftener increased to **mentō-**) and **mōnio-,*** neuter, and **mōniā-,*** feminine. Thus : —

tēg-men,		
tegu-men, } covering	cf. *tegere.*	
tegi-men,		
certā-men, strife, contest	" *certāre.*	
frāg-mentum, fragment	" *frangere.*	
ōrnā-mentum, ornament	" *ōrnāre.*	
argu-mentum, argument	" *arguere.*	
monu-mentum, memorial	" *monēre.*	
condī-mentum, seasoning	" *condīre.*	
testi-mōnium, testimony.		
queri-mōnia, complaint.		

276. Nouns denoting PLACE are formed with the following suffixes : to- (ēto-), īnā- (trīnā-, trīnō-), īli-, ārio-, tōrio- (sōrio-).

(1.) to-, ēto- denote the place where something GROWS IN ABUNDANCE. Thus : —

arbus-tum, orchard	from *arbor.*
querc-ētum, oak-grove	cf. *quercus.*
vīn-ētum, vineyard	" *vīnum.*

(2.) īnā-, trīnā-, trīnō- denote the place where something IS DONE. Thus : —

cul-īna, kitchen.	*tōns-trīna,* barber-shop.
sal-īnae, salt mines.	*pīs-trīnum,* treadmill.

a. Nouns in -īnā also often denote a SCIENCE, and many have other meanings ; as, *dīscipl-īna,* teaching ; *medic-īna,* medicine ; *rēg-īna,* queen ; *ru-īna,* downfall, etc.

(3.) īli- denotes especially the PLACE where ANIMALS

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* The origin and development of these suffixes, as of several to be mentioned later (ēto-, īnā-, trīna-, īvo-, ōso-, olento-, bundo-, cundo-, etc.), are partly too little known, partly too complicated, for explanation in a school grammar. It seems best, therefore, simply to chronicle them as they appear.

are kept. These nouns are the neuters of adjectives. (See 260–262.) Thus : —

> *ov-īle*, sheepfold   from *ovis*.
> *cub-īle*, chamber.

(4.) ārio- forms nouns which are really the neuter of adjectives in -ārius. (See 269.) Thus : —

columb-ārium, dove-cote.   *tepid-ārium*, room for a warm bath.

(5.) tōrio- (sōrio-) forms nouns which are really the neuter of adjectives in -tōrius (-sōrius). (See 268.) Thus : —

> *prae-tōrium*, general's tent.   *dēver-sōrium*, inn.

PATRONYMICS.

277. PATRONYMICS (*patrōnymica*), that is, nouns denoting descent, from the name of the father or other ancestor, are formed with the following (Greek) endings: -idēs (fem. -is), -īdēs (fem. -ēis), -iadēs (fem. -ias), and -adēs.

a. The masculine patronymics (*i. e.*, those in -dēs) are of the first declension; the feminines (*i. e.*, those in -as or -is) are of the third.

b. There are also a few feminines of the first declension in -īnē or -iōnē. Thus : —

> *Nērīnē*,   daughter of *Nēreus*.
> *Acrisiōnē*,   "   " *Acrisius*.

278. (1.) -idēs (f. -is) is used with names ending in -us (except -ius), -ōr, and -s precedèd by a consonant; also with those in -ōn which have the stem vowel short. Thus : —

> | | | |
> |---|---|---|
> | *Priamidēs* | from | *Priamus.* |
> | *Tantalis* | " | *Tantalus.* |
> | *Danais* | " | *Danaus.* |
> | *Agēnoridēs* | " | *Agēnōr.* |
> | *Cecropidēs* | " | *Cecrops.* |
> | *Agamemnonidēs* | " | *Agamemnōn*, stem *Agamemnŏn.* |

(2.) -ĭdēs (f. -ēis) is used with names ending in -eus or -clēs. Thus : —

Atrīdēs	from	Atreus.
Hēraclīdēs	"	Hēraclēs.
Nērēis	"	Nēreus.

(3.) -iadēs (f. -ias) is used with names in -ius, with many in -ēs or -ō, after the dropping of these endings, and with names in -ōn if the stem vowel is long. Thus : —

Thestiadēs } Thestias }	from	Thestius.
Anchīsiadēs	"	Anchīsēs.
Scīpiadēs	"	Scīpiō.
Telamōniadēs	"	Telamōn, stem Telamōn-.
So also Atlantiadēs	"	Atlās.

(4.) -adēs is used with most names in -ās or -ēs Thus : —

Aeneadēs	from	Aenēās.*
Hippotadēs	"	Hippotēs.

GENTILE ADJECTIVES.

279. GENTILE adjectives (gentīlicia), that is, words denoting the place or country to which some one belongs, are formed with the following suffixes: co-, cā- ; io-, iā- ; no-, nā- ; ti- ; ēnsi-. Thus : —

Galli-cus, Gallic, a Gaul.	Fidēnās (-ātis), of Fidenae.
Ephes-ius, Ephesian.	Arpīnās (-ātis), of Arpinum.
Rōmā-nus, Roman.	Samnīs (-ītis), of Samnium.
Tūscul-ānus, Tusculan.	Cann-ēnsis, of Cannae.
Neāpolit-ānus, of Naples.	Utic-ēnsis, of Utica.
Praenest-īnus, of Praeneste.	Athēni-ēnsis, of Athens.
Lat-īnus, Latin.	Sulmōn-ēnsis, of Sulmo.
Amer-īnus, of Ameria.	Vēi-ēns, of Veiī.

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* The change of vowel from ŏ in the primitive to ē in the patronymic is due to a secondary form, Aenĕās.

NOTE. No distinct rule can be given as to what sort of stems these different endings are used with. But stems in ā- usually have -ānus, those in iā- or io-, īnus, others in o-, -icus; -ius is used mostly with Greek words, and consonant stems generally have -ēnsis. Other forms also are used; as, *Āfer*, African; *Siculus*, Sicilian. Cf. also the adjectives like *Smyrnaeus* derived through the Greek (268, *a*).

PARTICIPIAL ADJECTIVES.

280. Adjectives with the participial meaning "provided with" are formed with the suffixes to-, tā-, which added to different kinds of stems give the endings -ātus, -ītus, -ūtus. Thus: —

rōbus-tus, strong	from	*rōbur.*
hones-tus, honorable	"	*honor.*
togā-tus	"	*toga*, a toga.
turrī-tus	"	*turris*, tower.
cornū-tus	"	*cornū*, horn.
aur-ātus	"	*aurum*, gold, through *aurāre.*
cord-ātus	"	*cor*, heart, as if through *cordāre.*
mell-ītus	"	*mel*, honey.
av-ītus	"	*avos* (-*us*), grandfather.
nās-ūtus	"	*nāsus*, nose.

NOTE. *Aegrōtus*, sick, suggests with *patrōnus*, *annōna*, etc., a lost series of verb stems in ō-.

281. Adjectives with about the meaning of present participles are formed with the suffixes bundo- and cundo-. Thus: —

fā-cundus, eloquent.	*mīrā-bundus*, wondering.
iū-cundus, pleasant.	*verē-cundus*, modest.
īrā-cundus, wrathful.	*mori-bundus*, dying.

282. The suffixes mo-, mā-, no-, nā-, alone and combined together, form several adjectives and nouns which were originally participles. Thus: —

al-mus, -*a*, -*um*, kindly	cf. *alere*, to raise, nourish.
fā-ma, f., report	" *fārī*, to speak.
māg-nus, -*a*, -*um*, great.	

som-nus, m., sleep (for *sop-nus ;* cf. *sōpīre*).

fē-mina, f., woman.

ter-minus, m., boundary.

alu-mnus, -a, -um, cherished ; hence, as a noun, foster-child.

a. The same combined suffix is found in the second person plural of passive and deponent verbs, — *regi-minī, monē-minī, amābā-minī,* — and in the old imperative forms like *hortā-minō.* (See 227, f.)

ADJECTIVES WITH VARIOUS ENDINGS.

283. Various adjectives are formed with the suffixes do-, dā-, uo-, uā-, īvō-, īvā-. Thus : —

turbi-dus, disordered	from *turba.*
vīvi-dus, lively.	
frīgi-dus, cold	cf. *frīgus.*
avi-dus, greedy.	
herbi-dus, grassy	from *herba.*
lepi-dus, charming	cf. *lepor.*
ann-uus, yearly	from *annus.*
vac-uus, } empty.	
vac-īvus, }	
nāt-īvus, native	cf. *nātus.*
aest-īvus, of summer	" *aestās.*
capt-īvus, captive	" *captus.*

284. Another series of adjectives is formed with the suffixes bri-, cri-, tri-, the last often denoting PLACE. Thus : —

cele-ber, famous.	*medio-cris*, mediocre.
lūgu-bris, mournful.	*eques-tris*, equestrian (for
salū-bris, healthful.	*equet-tris*).
mulie-bris, womanish.	*campes-tris*, level.
volu-cer, winged.	*terres-tris*, earthy.

Cf. also *creber, -bra, -brum,* frequent.

285. Adjectives denoting FULLNESS are formed with the suffixes ōso-, olent-, olento-. Thus : —

glōri-ōsus	from	*glōria*, glory.
perīcul-ōsus	"	*perīculum*, danger.
gener-ōsus	"	*genus*, birth.
aestu-ōsus	"	*aestus*, heat, tide.
op-ulēns *	"	[*ops*], wealth.
vi-olēns	"	*vīs*, force.
fraud-ulentus *	"	*fraus*, treachery.
vīn-olentus	"	*vīnum*, wine.

286. Adjectives denoting various relations of NUMBER are formed as follows : —

(1.) MULTIPLICATIVES denote how many fold, and end in -plex. Thus : —

simplex, single.	*quīncuplex*, fivefold.
duplex, double, twofold.	*centuplex*, a hundredfold.

(2.) PROPORTIONALS denote how many times one thing is greater than another, and end in -plus. Thus : —

duplus, twice as great.   *octuplus*, eight times as great.

(3.) TEMPORALS denote how many years old, and end in -īmus. Thus : —

bīmus, two years old.   *quadrīmus*, four years old.

NOTE. Adjectives in -ārius, from the distributives, denote the number of parts of which a thing consists, but they belong chiefly to post-classical usage. Thus: *quaternārius*, of four parts.

VERBS.

287. -āre, -ēre, -ĕre, -īre, were treated by the Romans as derivative endings to form many verbs from noun and adjective stems. The stem-vowel of the noun or adjective, unless u, disappears. Thus : —

culpāre,† to blame	from	*culpa*, fault.
dōnāre, to give	"	*dōnum*, gift.

* o of the suffix weakened to u.

† The verbs in -āre must have started from noun stems in ā-, and those in -īre from stems in ī-, and these endings must then have been transferred to other stems by analogy.

laudāre, to praise	from	*laus*, praise.
aestuāre, to seethe, boil	"	*aestus*, heat.
albēre, to be white	"	*albus*, white.
lūcēre, to shine	"	*lūx*, light.
metuere, to fear	"	*metus*, fear.
statuere, to fix	"	*status*, position.
pūnīre, to punish	"	*poena*, punishment.
servīre, to be a slave	"	*servos* (*-us*), slave.
fīnīre, to end	"	*fīnis*, end.
cūstōdīre, to guard	"	*cūstōs*, guard.

NOTE. The verbs with consonant stems (third conjugation), and many of the short verbs of the first, second, and fourth conjugations, were inherited by the Romans from the parent language, and these verbs furnished the pattern for the verbs treated in **287**. Such inherited verbs are *regere, amāre, monēre, audīre.* Their development is too complicated to be explained in a school grammar. Many of the simple nouns and adjectives treated above were of course also inherited already formed from the parent language, as can be seen by comparing the corresponding words in Greek and Sanskrit. Their growth, however, is much simpler and easier to trace than that of the inherited verbs.

a. The denominatives of the first conjugation are generally transitive; those of the second are almost invariably intransitive. Cf. the examples. Those in the third conjugation are all from u- stems.

b. Pairs of verbs are sometimes found, one usually from the weak form of a root and intransitive, the other from the strong form and transitive (causative verbs, *verba causātīva*). Thus:—

placēre, to please	*plācāre*, to appease.
sedēre, to sit	*sēdāre*, to settle.

FREQUENTATIVE AND INTENSIVE VERBS.

288. (1.) FREQUENTATIVES (*frequentātīva*), that is, verbs denoting a repetition of the action of their primitives, and INTENSIVES (*intēnsīva*), or verbs denoting a forcible action, are formed from perfect participles by substituting the characteristic **ā** for the stem vowel. Thus:—

     adiūtāre   from *adiuvāre* (*adiūtus*).
     dictāre   "   *dīcere* (*dictus*).
     quassāre   "   *quatere* (*quassus*).
     habitāre   "   *habēre* (*habitus*).
     dormītāre   "   *dormīre* (*dormītum*).

(2.) From forms like *habitāre*, the apparent ending -itāre spread to various present stems, and also took the place of the regular formation from verbs of the first conjugation. Thus : —

  agitāre from *agere*.   *minitārī* from *minārī*.
  nōscitāre   "   *nōscere*.   *rogitāre*   "   *rogāre*.
  clāmitāre   "   *clāmāre*.

a. Vidēre, see, makes *vīsere* through *vīsus*.

(3.) Double formations occur. Thus: —

    currere   *cursāre*   *cursitāre*.
    dīcere   *dictāre*   *dictitāre*.
    venīre   (*ad*)-*ventāre*   *ventitāre*.

(4.) Another kind of intensives is formed with the ending -*essō*, rarely -*issō*, in the third conjugation, with the perfect and perfect participle stems generally made after the analogy of the fourth, if used at all. Thus : —

  lacessō *lacessere* *lacessīvī*   *lacessītus*.
  incessō *incessere* *incessīvī* or *incessī* ——
  petissō *petissere* ——   ——

a. Frequentatives are also called ITERATIVES (*iterātīva*), and the intensives in -*essō* (-*issō*) are also called MEDITATIVES (*meditātīva*).

INCEPTIVE VERBS.

289. INCEPTIVES or INCHOATIVES (*inceptīva* or *incohātīva*), that is, verbs which denote the beginning of an action, are formed by adding -*scō* to a verb stem, or by analogy, to noun stems. They are intransitive, of the third conjugation. (Cf. **235, 236, 237.**) Thus : —

labāscere	from *labāre.*	*obdormīscere*	from *obdormīre.*
calēscere	" *calēre.*	*puerāscere*	" *puer.*
tremescere	" *tremere.*	*iuvenēscere*	" *iuvenis.*
ingemiscere	" *ingemere.*	*dūrēscere*	" *dūrus.*

Desiderative and Diminutive Verbs.

290. Desideratives (*dēsīderātīva*) express a desire to do something. They end in -turiō (-suriō). Thus: —

empturiō	*empturīre*	———	———
parturiō	*parturīre*	*parturīvī (-iī)*	*parturītum.*
ēsuriō	*ēsurīre*	———	*ēsurītum*

Note. Others are rare and chiefly confined to the comic poets.

291. Diminutive verbs (*dēminūtīva*) are formed from diminutive noun-forms in -illus by substituting ā for the stem vowel. Thus: *cantillāre, cōnscrībillāre.*

Note. The diminutive verbs are very few in number.

Derivation of Adverbs.

292. Besides the adverbs in -ē and -ter formed and compared from adjectives, given under **174** ff., the following should be noticed : —

(1.) Numeral adverbs are formed from numbers above four by the ending -iēs. (Cf. **157** and **158**.) Thus: —

     quīnquiēs, five times.   *deciēs*, ten times.

(2.) Certain adverbs of manner are formed with the ending -ātim as if accusatives of the third-declension nouns made from the perfect participle stems of verbs of the first conjugation. Thus: —

gradātim, by degrees, slowly, as if through *gradārī, gradātus ;* cf. *gradī*, to walk.

gregātim, in crowds. Compare *con-gregāre*, to gather into a flock.

(3.) A few adverbs denoting origin or manner end in -itus. Thus: —

> *dīvīnitus*, from the gods.
> *funditus*, from the bottom, utterly.
> *rādīcitus*, root and branch.

293. All other adverbs were originally oblique cases of nouns, adjectives, or pronouns, and are —

(1.) Also used as oblique cases. Thus : —

> *multō*, much. *continuō*, immediately.
> *tantum*, so much and no more, only.

For others, see **187.**

(2.) Recognizable as case forms, though no longer used as such. Thus : —

> *partim*, partly. *secus*, otherwise.

(3.) More or less disguised. Thus : —

> *hinc*, hence. *illūc*, thither.
> *ad-eō,** to such a degree. *com-minus,** at close quarters.
> *quasi,** as it were.

Compound Words.

294. Almost all Latin compounds consist of two parts only, the second part forming what may be called the *basis* of the meaning, and the first part indicating some *modification* therein.

Thus, in *decemvirī*, the basis of meaning is *virī*, men, and this is limited by *decem* to a body of ten men ; in *fūnambulus*, the basis of meaning is " a walker," and this is limited in the compound to a rope-walker ; in *vorsipellis*, the basis of meaning, " skin," is limited by the notion of turning or changing, so that the compound means " changeable " (cf. English " turn-coat ") ; in *persuādeō*, the basis of meaning, " advise," is modified so as to mean " advise through to the end " (*i. e.*, carry one's point by advice, persuade).

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* Words like these are of course compounds, each part being originally a case form. They are included here for the convenience of the learner.

Nouns and Adjectives.

295. (1.) The first part of a compound noun or adjective may be a noun, adjective, or participle stem, or a numeral, a preposition, or one of a small number of particles called prefixes.

(2.) The second part of a compound noun or adjective may be a noun, an adjective, or a participle, but it is far more commonly a noun or adjective form which does not occur as a simple word. Thus: —

māgnanimus, great-souled	*māgno-* + *animus.*
vorsipellis, changeable	*vorso-* + *pellis.*
suāviloquēns, sweet-speaking	*suāvi-* + *loquēns.*
fūnambulus, rope-walker	*fūni-* + [*ambulus*].
sacrilegus, sacrilegious	*sacro-* + [*legus*].
decemvirī, decemvirs	*decem* + *virī.*
interrēx, interrex *	*inter* + *rēx.*
innātus, inborn	*in* (prep.) + *nātus.*
imberbis, beardless	*in-* (neg. prefix) and *barba.*
nefās, wrong	*ne* + *fās.*
sublūstris, rather light	*sub* + [*lūstris*].
pergrātus, very pleasing	*per* + *grātus.*

a. Compound adjectives, which, like *māgnanimus*, indicate the *possession* of some quality, are called POSSESSIVES. The second part of these compounds is almost always a noun. Thus: *multangulus*, many-cornered ; *quadrupēs*, four-footed.†

b. Other compound adjectives and all compound nouns are sometimes distinguished from the possessives by the name DETERMINATIVES, because their first part *determines* how the meaning of the second part is to be applied.

NOTE. In nouns and adjectives compounded with prepositions or prefixes, *in* is much more often a negative prefix than a preposition, *sub* has a diminutive force, *per* and (less commonly) *prae* an intensive force, as in the examples above.

* *I. e.*, an officer who rules between the death of one king and the accession of the next.

† Such compounds in English generally end in *-ed*, as in the translations of the examples above ; but compare words like *bald-head, lap-streak.*

296. (1.) When the first part of a compound noun or adjective is a noun, adjective, or participle stem ending in a vowel, this vowel is *usually* dropped if the second part begins with a vowel, as in *māgnanimus* and *fūnambulus*, above.

(2.) When the second part begins with a consonant, and occasionally when it begins with a vowel, the stem vowel of the first part is retained but generally weakened to i, as in *sacrilegus* above, or in *tubicen*, trumpeter (*tubā-* + [*cen*]), *arcitenēns*, bow-holding (*arcu-* + *tenēns*).

a. Sometimes the stem vowel of the first part is only flattened to o or u, especially in compounds of early date. Thus: —

> *viocūrus*, overseer of roads   *viā-* + [*cūrus*].
> *Trōiugena*, Trojan-born   *Trōiā-* + [*gena*].
> *quadrupēs*, four-footed   *quadro-* + *pēs*.

297. (1.) If the first stem ends in a consonant it suffers in early compounds only the euphonic changes required by the rules in **65** ff., as *iūdex* for *iūsdex*, judge (*i. e.*, right-speaker).

(2.) Generally, however, consonant stems assume a vowel after the analogy of the other stems. This vowel was originally o, but is generally weakened to i or sometimes flattened to u, as with the real stem vowels. Thus: —

> *parricīda*, murderer of a father   *patr-* + *i* + [*cīda*].
> *mōrigerus*,* complying   *mōr-* + *i* + [*gerus*].
> *pedisequa*,† female attendant   *ped-* + *i* + [*sequa*].

298. Most compound verbs are formed of simple verbs and prepositions. Thus: —

> *incipiō*, seize upon, begin   *in* + *capiō*.
> *auferō*, take away   *ab* + *ferō*.
> *subvertō*, overturn   *sub* + *vertō*.

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* Literally, carrying (*i. e.*, putting up with) a person's whims.

† Literally, foot-follower.

a. The prepositions were earlier adverbs, and in composition often retain their adverbial force. Cf. *ī prae, sequor,* go before, I (will) follow (Ter., *And.,* i., 1, 144), with *ut cōnsulibus līctōrēs praeīrent,* that lictors should walk before the consuls (Cic., *Rē Pūb.,* ii., 31, 55).

b. The following compounds of verbs with other words than prepositions occur : —

adsuēfaciō,* } accustom.
cōnsuēfaciō, }
benefaciō, benefit.
calefaciō, make warm.
commonefaciō, remind forcibly.
labefaciō, make totter.
malefaciō, do harm to.

mānsuēfaciō, tame.
patefaciō, open.
satisfaciō, satisfy.
tremefaciō,‡ cause to tremble.
mālō, prefer (*mage + volō*).
nōlō, be unwilling (*nē + volō*).
satagō, be busy enough (*sat + agō*).

299. In the second part of words compounded with a preposition or the negative prefix *in-*, vowel weakening generally occurs. Thus: —

cōnficiō, cōnfectum	*con*	*+ faciō, factum.*
imperō	*in* (prep.)	*+ parō.*
inimīcus	*in-* (neg.)	*+ amīcus.*
inīquus	*in-* (neg.)	*+ aequus.*

a. In compounds of *iaciō* the verb form appears as *iciō,* before which the vowel of a preposition ending in a vowel is retained long, and that of one ending in a consonant is often lengthened. Thus : —

ăbiciō.	*dēiciō.*	*trāiciō.*
cŏniciō.	*ŏbiciō.*	*sŭbiciō.*

300. A very few words are compounded of more than two stems. Thus : —

suovetaurilia †   *su- + ovi- + tauro-*

a. Words of which both parts are inflected are, properly

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* The nature of the first part of these compounds of *faciō* is obscure ; it is probably a noun form or possibly an infinitive.

† A sacrifice consisting of a swine, a sheep, and a bull.

‡ These words are accented like the simple *faciō ;* as, *benefắcit.*

speaking, not compounds, and in the best usage are written separately. Thus: *iūs iūrandum,* oath ; *rēs pūblica,* state ; *vērī similis,* likely.

b. So also forms like *multimodīs* (i. e., *multīs modīs*), *inprī-mīs, agrī cultūra, aquae ductus, pater familiās,* are not real compounds, but only phrases which have grown more or less together. Perhaps also *satis faciō, bene faciō,* etc., should be classed with these loose unions of words rather than as compound verbs. In *animadvertō* (i. e., *animum advertō*) the union is disguised by the dropping of the accusative ending -*um.*

c. From real compounds are to be distinguished *derivatives from compounds,* such as the following : —

beneficium, kindness, from *beneficus (bene-,* stem of old form of *bonus,* and *ficus,* from root of *faciō*).

sōlstitium, solstice,* as if from *sōlstitus (sōl-* and *status*).

tergiversārī, shuffle, as if from *tergiversus (tergo-* and *versus*).

Cf. *cōgitāre,* to meditate, which may be regarded as a compound of *com* and *agitāre,* or as a frequentative of *cōgere,* itself a compound of *com* and *agere.*

Note. Latin did not develop the ability to form compounds to anything like the extent of the Greek and other kindred languages. Most of the compounds formed, except those with prepositions or the negative prefix *in-*, are rare and confined chiefly to the poets.

Forms of the Prepositions in Compounds.

301. Prepositions ending in a consonant vary greatly in the degree in which their final consonant is assimilated with the initial consonant of the other part of the compound. Thus, in the best usage : —

(1.) ab is written before d, h, i *cōnsonāns,* l, n, r, s. Thus : ab-*dicō,* ab-*horreō,* ab-*iectus,* ab-*iūdicō,* ab-*lēgō,* ab-*nuō,* ab-*ripiō,* ab-*sum.*

abs before c, t. Thus : abs-*cēdō,* abs-*tineō.*

ās before p. Thus : ās-*portō.*

ā before f in ā-*fuī,* and before m or v. Thus : ā-*moveō,* ā-*vocō.*

* The time when the sun seems to stand still.

au before **f** in au-*ferō* and au-*fugiō*.

(2.) **ad** is written before **b, d, f, h, i** *cōnsonāns*, **m, n, q, v**. Thus: ad-*bibō*, ad-*dūco*, ad-*fatim*, ad-*ferō*, ad-*haereō*, ad-*iūtō*, ad-*mīrābilis*, ad-*moneō*, ad-*nuō*, ad-*quīrō*, ad-*vocō*.

Generally before **g, l, p, r, s**. Thus: ad-*gredior*, ad-*ligō*, ad-*petō*, ad-*rogō*, ad-*sum*. Otherwise assimilation takes place. Thus: ag-*ger*, al-*ligō*, ap-*petō*, ar-*rogō*.

ac before **c**. Thus: ac-*cipiō*.

ad or **ā** before **gn, sp, sc, st**. Thus: ā-*gnōscō* (ad-*nōscō*), ad-*spīrō* (ā-*spīrō*), ad-*scīscō*, ad-*stringō* (ā-*stringō*).

ad or **at** before **t**. Thus: at-*trahō* (ad-*trahō*).

(3.) **ante** has the form **anti** in anti-*cipō* (from an obsolete anti-*ceps*), anti-*cipātiō*, anti-*stes*, anti-*stō*.*

(4.) **com** is written before **b, m, p**. Thus: com-*būrō*, com-*mīttō*, com-*pāgēs*, com-*parō*.

con before **c, d, g, i** *cōnsonāns*, **q, t, v**, and generally. before **l** and **r**. Thus: con-*cipiō*, con-*dūcō*, con-*gerō*, con-*iūrō*, con-*queror*, con-*temnō*, con-*vocō*, con-*legō* (col-*legō*), con-*loquium* (col-*loquium*), con-*ruō* (cor-*ruō*).

cōn before **f, s**. Thus: cōn-*ferō*, cōn-*sternō*, cōn-*sistō*.

cō before **gn, n**, and before vowels † and **h**, and when contracted as in *cōgō*. Thus: cō-*gnōscō*, cō-*nectō*, cō-*nīveō*, cō-*nītor*. (Cf. *cōnūbium*.)

(5.) **ex** is written before **c, h, p, q, s, t**. Thus: ex-*celsus*, ex-*cipio*, ex-*hauriō*, ex-*petō*, ex-*quīrō*, ex-*spectō*, ex-*tendō*.

ē before **b, d, g, i** *cōnsonāns*, **l, m, n, r, v**. Thus: ē-*blandior*, ē-*ducō*, ē-*gredior*, ē-*gregius*, ē-*iūrō*, ē-*lābor*, ē-*mineō*, ē-*necō*, ē-*ripiō*, ē-*vādō*.

ef, and sometimes **ec**, before **f**. Thus: ef-*ferō* and (less commonly) ec-*ferō*.

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* Cf. the old forms *antid-eā*, *antid-eō*, *antid-hāc*.

† *Comedō* may be an exception.

(6.) in is written before c, d, g (except gn), h, i *cōn-sonāns*, n, q, t, v. Thus: in-*cēdō*, in-*dūcō*, in-*gemiscō*, in-*hiō*, in-*iungō*, in-*nītor*, in-*quīrō*, in-*tendō*, in-*vādō*.

in is also generally written before l and sometimes before b, m, p, r. Otherwise assimilation occurs before l and r; and im is written before b, m, p. Thus: in-*lūstrō*, im-*buō*, in-*mīttō* (im-*mīttō*), im-*perō* (in-*perō*), in-*ruō* (ir-*ruō*).

īn before f, s. Thus: īn-*ferō*, īn-*serō*.

a. What has been said of the preposition *in* is equally true of the negative prefix *in-*. We write, therefore, *in-līberālis*, *in-mortālis* (*im-mortālis*), *īn-sōns*, *in-vīsus*, etc.

b. The negative prefix, however, unlike the preposition, occurs before *gn*, and then has the form *ī*; as, *ī-gnārus*, *ī-gnōscō*.

(7.) ob is written before d, h, i *cōnsonāns*, l, m, n, r, s, t, v. Thus: ob-*dūcō*, ob-*haereō*, ob-*iectus*, ob-*iūrgō*, ob-*linō*, ob-*mūtēscō*, ob-*nūbō*, ob-*ruō*, ob-*sistō*, ob-*tineō*, ob-*veniō*.

Assimilation generally takes place before c, f, p. Thus: oc-*currō*, of-*ferō*, op-*petō*.

o is written in o-*mīttō*, and o-*periō*.

obs in obs-*olēscō*, and without the b in ōs-*tendō*.

(8.) pēr is unchanged, except in pē-*ierō* for per-*iūrō*. ē-*ierō* is also sometimes written.

(9.) sub is written before d, h, i *cōnsonāns*, l, s, t, v. Thus: sub-*dūcō*, sub-*haereō*, sub-*iungō*, sub-*levō*, sub-*lūstris*, sub-*sistō*, sub-*tendō*, sub-*veniō*.

Sometimes before m and r. Thus: sub-*moveō* (sum-*moveō*), sub-*ripio* (sur-*ripiō*).

sūs (for subs) in sūs-*cipiō*, sūs-*citō*, sūs-*pendō*, sūs-*tineō*, sūs-*tulī*.

sū in sū-*spicere*, sū-*spīro*.

Assimilation occurs before c, f, g, p, and sometimes m

and **r** (see above). Thus: suc-*currō*,* suf-*ferō*, sug-*gerō*, sup-*petō*, sup-*pleō*.

(10.) trāns is written before d, f, g, m, p, v. Thus: trāns-*currō*, trāns-*ferō*, trāns-*fuga*, trāns-*gredior*, trāns-*mittō*, trāns-*portō*, trāns-*vehō*.

trān before s. Thus: trān-*scrībō*, trān-*scendō*.

trāns or trā before d, n. Thus: trāns-*dūcō* (trā-*dūcō*), trā-*dō*, trāns-*natō* (trā-*natō*):

302. Among the inseparable prepositions —

(1.) amb becomes am before consonants, chiefly p. Thus: am-*putō*, am-*plector*. But an before f, h, or a *palatal* mute. Thus: an-*hēlō*, an-*quīrō* (cf. an-*ceps*, an-*frāctus*).

(2.) dis is written in dis-*hiāscō*, and before c, p, q, t, and s, followed by a vowel. Thus: dis-*cēdō*, dis-*par*, dis-*putō*, dis-*quīrō*, dis-*tendō*, dis-*sentiō* (but di-*sertus*, from dis-*serō*).

dif before f. Thus: dif-*ferō*, dif-*ficilis*.

dī before other consonants. Thus: dī-*dūcō*, dī-*gerō*, dī-*moveō*, dī-*scindō*.

dis or dī before i *cōnsonāns*. Thus: dis-*iungō*, but dī-*iūdicō*.

(3.) re (so also prō) retains the original d before vowels. Thus: red-*eō*. Also in red-*dō*.

303. A few compounds with prepositions ending in a consonant suffer contraction. Thus: —

sūrgō for *sub* + *regō*.   *pērgō* for *per* + *regō*.
pōnō " *po* + *sinō*.

Quantity of Compounds.

304. Compound words generally retain the quantity of the parts of which they are composed, even though vowel change may have taken place.

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* Here also *sub* is sometimes left unchanged.

NOTE. The following observations are inserted here for the convenience of the learner, although some of the words treated are not compounds; for example, *quīdam*.

305. i is long in the first part of words like *quīdam*, *quīvis*, etc., if that part is declined. Thus : *quīlibet*, *quīcumque*, etc., but *quĭdem*.

306. The following words beginning with prō (and their derivatives) have the o short : —

a. *procella*, blast, storm.
   profānō, desecrate.
   profectō, surely.
   profestus, non-festival (day).
   proficiscor, start.
   profiteor, profess.
   profārī, speak out.

   profringō, break up.
   profugiō, flee from.
   profundus, deep.
   pronepōs, great-grandson.
   propēs, a piece of rigging.
   propīnquus, near.
   protervos (-us), forward.

b. All Greek words, and the following with their derivatives : —

   probus, first class.
   probrum, wrong.
   prope, near.

   procō, demand.
   procus, suitor.
   propitius, propitious.

c. The o is common in *prŏpāgō*, f., a slip, *prŏpāgāre*, to propagate, and *prŏpīnāre*, to drink to the health of.

307. The following compounds of nē have the e long ; others have it short : —

nēcubi.	*nēquam*.	*nēquitia*.
nēcunde.	*nēquāquam*.	*nēscius*.
nēdum.	*nēquīquam*.	*nĕscio*.
nēmō.	*nēquiter*.	*nēve*.

308. The following quantities are useful to remember : —

alicubĭ.	*ubivīs*.	*quandoquidem*.
sīcubi.	*utinam*.	*sĭquidem*.
ubicumque.	*ibīdem*.	*nisi*.
ubinam.	*equidem*.	*quasi*.
ubīque.	*quidem*.	*alibī*.

NOTE 1. An interesting relation exists between the consonants of many *primitive* words in Latin and those of the corresponding words in English, both being derived from the same (Indo-European) parent language. This relation may be indicated by the following scheme : —

Latin.	English.	Latin.	English.
c	h *	*canis,*	hound.
g	k	*genus,*	kin.
t	th	*trēs,*	three.
d	t	*decem,*	ten.
p	f	*pater,*	father.
b (*rare*)	p	*labrum,*	lip.
f	b	*ferō, frāter,*	bear, brother.
l		*lūx,*	light.
m		*mēns,*	mind.
n		*novos,*	new.
r		*rēctus,*	right.
s		*suāvis,* ✓ *suād,*	sweet.
i *cōnsonāns*	y	*iuvenis,*	young.
v	w	*via, volnus,*	way, wound.

NOTE 2. It will be seen that, as far as the mutes are concerned, the English word shows the mute which occupies in the scale smooth, middle, rough, the place next after the Latin mute (Grimm's Law of the Permutation of Mutes).

SYNTAX (*Syntaxis*).

THE SENTENCE.

309. A SENTENCE (*sententia*) is the statement of a complete thought in words ; as, *canēs lātrant*, the dogs are barking.

310. (1.) That about which something is said is called the SUBJECT (*subiectum*) of the sentence.

(2.) That which is said of the subject is called the PREDICATE (*praedicātum*).

Thus, in the above sentence, *canēs* is the subject and *lātrant* is the predicate.   In the sentence, *Hannibal, māgnus dux Karthāginiēnsium, sempiternum ergā Rōmānōs odium iūrāvit,* Hannibal the great Carthaginian leader swore everlasting hatred

* This *h* is the remnant of an earlier *ch.*

towards the Romans, the subject is *Hannibal māgnus dux Karthāginiēnsium*, the predicate *sempiternum ergā Rōmānōs odium iūrāvit*.

311. (1.) A sentence containing only one subject and predicate is called a SIMPLE sentence.

(2.) A sentence consisting of two or more members, each of which has its own subject and predicate, is called a COMPOUND sentence. Thus : —

Lātrāvit canis — et fūr vēlōciter fūgit, the dog barked and the thief ran quickly away ; *cum pūgnae fīnis esset factus — eōs — quī ceciderant — sepeliēbant*, when the battle was finished, they began to bury those who had fallen.

312. The different members of a compound sentence are called CLAUSES.

313. Clauses are either PRINCIPAL or SUBORDINATE.

314. (1.) A PRINCIPAL (also called INDEPENDENT) clause is one which makes complete sense by itself; as, *lātrāvit canis*, or *eōs sepeliēbant*.

(2.) A SUBORDINATE (or DEPENDENT) clause is one which makes complete sense only when taken with some other clause upon which it is said to depend. Thus : *cum pūgnae fīnis esset factus*, and *quī ceciderant*, in the sentence above.

a. Sentences which contain subordinate clauses and only one principal clause are sometimes called COMPLEX sentences ; as, *Phōciōn fuit perpetuō pauper, cum dītissimus esse posset*, Phocion was always poor, when he might have been very rich. The term " compound sentence " is then confined to sentences which, like *lātrāvit canis et fūr vēlocitēr fūgit*, have more than one independent clause. In complex sentences the principal clause is often called the MAIN clause.

b. Parts of a sentence consisting of two or more words which are not subject and predicate are called PHRASES. Thus : *māgnus dux Karthāginiēnsium ; fortiter pūgnāre*.

315. Sentences are distinguished as —

(1.) DECLARATIVE (*dēclārātīvae*), or such as have the form of a statement; as, *ventī spīrant*, the winds blow.

(2.) INTERROGATIVE (*interrogātīvae*), or such as have the form of a question; as, *spīrantne ventī*, do the winds blow?

(3.) EXCLAMATORY (*exclāmātōriae*), or such as have the form of an exclamation; as, *quam vehementer spīrant ventī*, how fiercely the winds blow! *Utinam veniat*, oh that he may come!

(4.) IMPERATIVE (*imperātīvae*), or such as have the form of a command, an exhortation, or a prohibition; as, *spīrāte, ventī*, blow, winds; *veniat bellum*, let the war come; *nē quaesieris*, ask not.

a. Sentences expressing exhortation are also called HORTATORY; those denoting prohibition, PROHIBITORY.

RULES OF AGREEMENT.

316. The subject of a finite verb is put in the nominative case, and the verb agrees with its subject in number and person. Thus: —

Egŏ scrībō, I write; *nōs veniēmus*, we shall come; *tū legis*, you read; *hī Graecī sunt*, these men are Greeks; *Rōmulus Rōmam condidit*, Romulus founded Rome.

a. When the subject is a personal pronoun, especially in the first or second person, it is seldom expressed except when it marks a contrast or is otherwise emphatic. The person and number are shown by the ending of the verb. Thus: —

Cupiō, I desire; *vīvis*, thou livest; *habēmus*, we have; *dīcunt*, they say. But: egŏ *rēgēs ēiēcī*, vōs *tyrannōs intrōdūcitis*, I drove out kings, but *you* are bringing in tyrants; tū *es patrōnus*, tū *pater*, *you* are my defender, *you* my father.

317. The nominative of the third person is further omitted: —

(1.) When it has been expressed in a previous clause (generally as subject, but also sometimes in other constructions). Thus : —

Mosa *prōfluit ex monte Vosegō et in Ōceanum īnfluit* (Caes., *B. G.*, iv., 10), the Meuse rises in the Vosges mountains and empties into the ocean ; **cursōrem** *mīsērunt ut id nūntiāret*, they sent a courier to carry that news (Cor. Nep.).

(2.) When people in general are meant, as when we say " men," " they," " one." Thus : —

Dīcunt, they say ; *ut āiunt*, as they say ; *māximē admīrantur eum quī pecūniā nōn movētur*, men particularly admire one who is not influenced by money (Cic.).

(3.) So in treatises or discussions, when the subject denotes a type of persons, where we say " one." Thus : —

In vīctū cōnsīderāre oportet apud quem et quō mōre et cūius arbitrātū sit ēducātus, in regard to manner of living we must consider in whose family and in what fashion and under whose direction one has been brought up (*i. e.*, the person in question) (Cic., *Inv.*, i., 25, 35).

318. Certain verbs are used in the third person singular without a subject (impersonal, *impersōnālia*). Thus : —

(1.) Verbs denoting the state of the weather or operations of nature : as, *fulgurat*, it lightens ; *ningit*, it snows ; *lūcēscēbat*, it was growing light.

(2.) The verbs of feeling : *miseret*, pity ; *paenitet*, repent ; *piget*, be disgusted ; *pudet*, be ashamed ; *taedet*, be tired. Thus : —

Eōs ineptiārum **paenitet**, they repent (lit., it repents them) of their follies ; **miseret** *tē aliōrum, tuī tē nec* **miseret** *nec* **pudet**, you do pity others ; for yourself you have neither pity nor shame (Plaut., *Trin.*, ii., 4, 30).

Note. It will be seen that the real subject of the feeling here is by a grammatical idiom made the object of the verb.

(3.) The passive of intransitive verbs and of some transitive verbs. Thus : —

Favētur *tibĭ ā mē*, you have my support; *ad exitum* **ventum est**, the end was reached; **āctum est** *dē imperiō*, the supremacy is lost (lit., it is finished with regard to the supremacy).

(4.) Especially the neuter of the gerundive with *est, erat*, etc., denoting what must be done. Thus : —

Sī vīs mē flēre, **dolendum est** *prīmum ipsī tibĭ*, if you want me to weep, you must first grieve yourself (Hor., *Epist.*, ii., 3, 102).

a. Many apparently impersonal verbs have a clause or an infinitive as subject. So especially words like *accidit*, happens ; *cōnstat*, is accepted as true ; *convenit*, is agreed. Thus : —

Ēvēnīt, senibus ambōbus simul iter ut esset, both old gentlemen happened to take the same road (Ter., *Phor.*, i., 2, 15) ; *vacāre culpā māgnum est solācium,* to be free from fault is a great consolation ; *ōrandum est ut sit mēns sāna in corpore sānō*, we should pray for a sound mind in a sound body (Iuv., *Sat.*, x., 356) ; *ōrātōrem īrāscī nōn decet*, it is unseemly for an orator to give way to anger.

319. Two or more singular subjects generally have a plural verb. Thus : —

Furor īra*que mentem* **praecipitant,** madness and passion rob [me] of my cool reason (Verg.) ; **grammaticē** *quondam āc* **mūsicē** *iūnctae* **fuērunt,** grammar and music were once united (Quint.).

a. The verb is always plural, when, as in the second example, it would make no sense with the subjects *taken separately.*

320. With several singular subjects, however, the verb is singular if —

(1.) They form together one idea ; as : —

Senātus populusque *Rōmānus* **iūssit,** the Roman senate and people gave orders ; **mēns** *enim et* **ratiō** *et* **cōnsilium** *in senibus* **est,** intelligence, reason, wisdom belong to old men.

(2.) Generally if connected by a word meaning " or " or " nor " (*aut, vel, neque,* etc.) ; as : —

Sī Sōcratēs **aut** *Antisthenēs* **dīceret,** if Socrates or Antisthenes said [this].

321. But the verb often agrees with the nearest nominative, or with the most important one, and is understood with the rest. Thus : —

Tum aetās vīrēsque, tum avīta **glōria** *animum* **stimulābat**, then his (youthful) age and strength and the thought of his grandfather's glory goaded on his spirit (Līv.).

a. This is always the case when the verb belongs to each subject separately ; as : —

Magis **egŏ** *tē* **amō** *quam* **tū** *mē*, I love you more than you love me.

322. When a plural verb is used with subjects of different persons, it is of the first person rather than the second, and of the second person rather than the third. Thus : —

Sī **tū** *et Tullia* **valētis**, **egŏ** *et Cicerō* **valēmus**, if you and Tullia are well, Cicero and I are well.

323. A relative pronoun may represent any one of the three persons ; its verb takes therefore the person of the antecedent. Thus : —

Egŏ, **quī** *tē* **cōnfīrmō**, *ipse mē nōn possum*, I, who comfort you, cannot comfort myself.

For the agreement of the verb with an appositive or a predicate noun, see **330**.

For the *cōnstrūctiō ad sēnsum*, see **345** ff.

APPOSITIVES AND PREDICATE NOUNS.

324. A noun qualifying another noun or pronoun denoting the same person or thing agrees with it in case.

325. When the qualifying noun is annexed to the other noun without the intervention of a verb it is called an APPOSITIVE, and the words are said to be IN APPOSITION. Thus : —

Scīpiō dux, Scipio, the general ; *nōs cōnsulēs*, we consuls ; *urbs Rōma*, the city of Rome ; **Volsiniī, oppidum** *Tūscōrum opulentissimum, tōtum cremātum est fūlmine*, Volsinii, a very rich town of the Tuscans, was wholly consumed by fire caused

by lightning (Plin., *N. H.*, ii., 53) ; **Tullia, dēliciae** *nostrae,* *mūnusculum tuum flāgitat,* Tullia, my darling, has a little favor to beg of you (Cic., *Att.*, i., 8.)

a. A noun may be in apposition to two or more nouns, and is then usually plural. Thus : —

M. Antōnius C. Cassius tribūnī *plēbis,* Marcus Antonius and Gaius Cassius, tribunes of the commons.

b. So when two nouns are connected by *cum,* an appositive takes the case of the former; as : —

Dicaearchum *vērō* **cum Aristoxenō,** *doctōs sānē* **homi-nēs** *omittāmus,* let us leave out Dicaearchus with Aristoxenus, [who are] certainly learned men.

c. A noun denoting a whole may have in apposition to it words denoting the parts (partitive apposition). Thus : —

Onerāriae, pars *māxima ad Aegimūrum,* **aliae** *adversus urbem ipsam dēlātae sunt,* the ships of burden were mostly carried to Aegimurus, others over against the city itself (Līv.).

d. Quisque, as an appositive, generally remains in the nominative even when the other word has a different case ; as : —

Multīs *sibǐ* **quisque** *imperium petentibus,* while many were trying to get the power, each for himself (Sall., *Iug.*, 18).

e. Ipse is sometimes used in the same way by Livy and later writers.

For the apposition of common nouns with names of towns in construc-tions of place, see **426,** *g* and *h.*

326. In the same sense as a noun in apposition is some-times used a genitive depending on the noun (see **351,** note), especially with names of cities ; as, *urbs Rōmae.*

a. The expression " my name is so and so " may be trans-lated into Latin in the following three ways : —

Camillus * *mihǐ est nōmen* (proper name predicate nomi-native).

Camillō mihǐ est nōmen (proper name in app. with *mihǐ*).

Camillī mihǐ est nōmen (" " " gen. with *nōmen*).

NOTE. Cicero uses most often the first of the three ways given.

* Lit., "Camillus is the name to me."

327. When the annexed noun is combined with the other by the copula *sum* or other similar verb (expressed or implied *) it is called a PREDICATE noun. Thus : —

Īra furor *brevis* est, anger is a short madness ; *egŏ* vocor Lyconidēs, I am called Lyconides ; iūdicem *mē* esse *volō*, I wish to be a judge.

328. Predicate nouns are most commonly used with : —

(1.) The copula *sum ;* as : —

Sōcratēs sapiēns erat, Socrates was a philosopher.

(2.) Intransitive verbs denoting existence, position, or motion ; as : —

Haec incēdit rēgīna, she walks [like] a queen ; *tūne* venīs lēgātus, do *you* come as an ambassador ?

(3.) The passive of verbs meaning —

a. To name or call ; as : —

Cicerō pater *patriae* est appellātus, Cicero was called the father of his country ; *ille liber* ōrātor īnscrībitur, that book is entitled " The Orator."

b. To choose, render, appoint ; as : —

Cōnsul creātus est, he is appointed consul.

c. To esteem, reckon, consider ; as : —

Vir *bonus semper* erat habitus, he had always been considered a good man ; *artium* domicilium putantur *Athēnae*, Athens is thought to be the home of the arts.

(4.) Many other verbs, to denote a purpose, occasion, or circumstance of the action ; as : —

Puer *hŏc* audīvī, I heard this when a boy ; *Brūtus* cōnsul *auspicia* nūntiāvit, Brutus, as consul, declared the omens.

329. Appositives and predicate nouns agree in gender

* When the verb is only implied, the noun is sometimes called a PRED-ICATE APPOSITIVE ; as, *Cicerōnem* cōnsulem *creāvērunt*, they appointed Cicero [to be] consul.

with the nouns they qualify, if they have a form of the same gender. Thus : —

Ūsus, magister *ēgregius*, experience, an excellent master ; philosophia, *vītae* magistra, philosophy, the guide of life ; licentia corruptrīx *est mōrum,* excessive freedom is a corrupter of character.

a. There was a tendency to make the two nouns agree in number also. Thus : —

Omīttō illās omnium doctrīnārum inventrīcēs Athēnās, I leave out Athens, that well known discoverer of all the branches of learning (cf. Cic., *dē Ōr.,* i., 4, 13).

b. When a verb has a complementary infinitive (see 532) dependent upon it, its predicate noun is still nominative ; as : —

Nōlī esse *scelerātōrum* laudātor, I would not be a eulogist of rascals.

c. In the poets a similar usage is sometimes found, by which an infinitive which should have a subject is used without a subject, and the predicate noun which would be in the accusative is attracted into the nominative ; as : —

Uxor *invictī Iovis* esse *nēscīs,* know'st thou not thou art the wife of Jove invincible ?

330. A verb sometimes agrees with a predicate noun, or a noun in apposition with the subject, especially if it is nearer than the subject. Thus : —

Amantium īrae amōris integrātiō est, the quarrels of lovers are a renewal of love (Ter., *An.,* iii., 3, 23) ; *Tungrī,* cīvitās *Galliae, fontem* habet *īnsīgnem,* the Tungri, a state of Gaul, have a remarkable fountain (Plin., *N. H.,* xxxi., 2 (8), 12).

NOTE. This is always the case when the appositive is the name of a person.

Kindred Constructions.

331. Instead of a predicate noun (nominative or accusative), occur also : —

(1.) A dative of service (see **385**) ; as, *hŏc mihĭ erat* **cūrae.**

(2.) An ablative with *prō* (see **430**) ; as, **prō fīliō** *eum habēbat.*

(3.) A genitive after *locō*, in place of, or *in numerō*, in the number of.

AGREEMENT OF ADJECTIVES.

332. ADJECTIVES, ADJECTIVE PRONOUNS, and PARTICIPLES agree with their nouns in *gender*, *number*, and *case*.

333. When such words are applied to their nouns directly they are called ATTRIBUTIVES.   Thus : —

Bonus *vir*, a good man ; **benĭgna** *māter*, a kind mother ; **haec** *rēs*, this thing.

334. When they are applied indirectly (by means of a verb expressed or implied) they are called PREDICATE adjectives, etc.   Thus : —

Mea māter est benĭgna, my mother is kind ; *hae lēgēs* **ūti-lissimae dūcuntur**, these laws are considered most beneficial ; **hae sunt** *vērae dīvitiae*, this is real riches.

NOTE.   Appositives and attributives *assume* the thing said of the noun which they qualify ; predicate nouns, adjectives, etc., *affirm* it.

335. Adjectives * belonging to two or more nouns of the same gender are put in the plural.   Thus : —

Et hĭc **imperātor** *et ille* **scrīptor praeclārī** *sunt*, both this general and that writer are famous.

336. When the nouns are of different genders, if they denote things with life, the adjective is masculine rather than feminine ; if they denote things without life, the adjective is generally neuter.   Thus : —

Pater *mihĭ et* **māter mortuī** *sunt*, my father and mother

* Whatever is said of the agreement of adjectives applies also, of course, to adjective pronouns and participles.

are dead ; **rēgna, imperia, nōbilitātēs, honōrēs, dīvitiae,** *in cāsū* **sita** *sunt,* kingdoms, offices, distinctions, honors, riches, depended on chance.

NOTE. This is the more common use with a *predicate* adjective.

337. Or the adjective may be —

(1.) Repeated with each noun ; as : —

Semprōniae **multae facētiae multus***que* **lepōs** *inerat,* Sempronia was gifted with much wit and grace.

(2.) Expressed with one noun and understood with the others ; as : —

Hominis ūtilitātī **agrī omnēs** *et* **maria** *pārent,* all lands and seas serve the needs of mankind.

NOTE. These two uses are perhaps the more common with *attributive* adjectives. (Compare the agreement of the verb with several subjects, **319–321.**)

338. Two adjectives in the singular often belong to a plural noun ; as : —

Cum **legiōnibus sēcundā** *et* **tertiā,** with the second and third legions.

a. A singular noun, denoting different instances of the same kind, may have several adjectives agreeing with it ; as : —

Bellum Pūnicum *et* **Hispāniēnse,** the Punic and Spanish wars.

339. Any part of speech used as a mere word is treated as a neuter noun, and takes an adjective in the neuter singular. Thus : —

Suprēmum valē *dīxit,* he uttered the last farewell ; **crās istud** *quandō venit?* when is that to-morrow you mention coming ?

340. When the subject of an infinitive is omitted after a dative denoting the same person or thing, a predicate adjective is sometimes put in the dative, sometimes in the accusative, as if the subject had been expressed. Thus : —

Dā mihĭ iūstō sanctō*que vidērī*, grant me to seem just and holy; *sĭ cĭvĭ Rōmānō licet esse* Gādītānum, if a Roman citizen may [also] be a citizen of Cades.

341. A participle which should regularly agree with the subject of a clause sometimes agrees with a predicate noun, or with a noun in apposition with the subject, if these are nearer the participle. (Cf. 330.) Thus: —

Nōn omnis error stultitia *est* dīcenda, not every mistake is to be called folly; *illōrum urbem ut* prōpūgnāculum oppositum *esse barbarīs*, [he said] their city stood as a bulwark in the way of the barbarians.

a. An adjective which belongs in sense to a genitive is sometimes made to agree with the noun on which the genitive depends. Thus: —

Ad māiōra initia *rērum dūcentibus fātīs*, the fates leading to the beginnings of greater things.

b. An adjective belonging to a noun upon which a partitive genitive depends sometimes takes the gender of that genitive; as: —

Vēlōcissimum *omnium* animālium *est delphīnus*, the swiftest of all animals is the dolphin.

c. An adjective which belongs in sense to the antecedent of a relative pronoun is often put into the relative clause and made to agree with the relative. Thus: —

Inter iocōs quos inconditōs *iaciunt*, among the rude jests which they bandy about.

NOTE. This is the usual arrangement with numerals, comparatives, and superlatives. Thus: *nocte* quam *in terris* ūltimam *ēgit*, the last night he spent on earth; *Aesculāpius*, quī prīmus *volnus obligāvisse dīcitur*, Æsculapius, who is said to have been the first to bind up a wound.

AGREEMENT OF RELATIVE PRONOUNS.

342. RELATIVE PRONOUNS agree with their antecedents in *gender* and *number*, but their *case* depends upon

the construction of the clause to which they belong.* Thus : —

Puer qui *legit*, the boy who reads ; *egŏ nōn sum* quālis *eram*, I am not such as I was ; *Deus*, cūius *mūnere vīvimus*, cui *nūllus est similis*, quem *colimus*, *ā* quō *facta sunt omnia*, est *aeternus*, God, by whose bounty we live, whom none is like unto, whom we worship, by whom all things were made, is eternal.

a. The relative pronoun seems to have been originally an adjective pronoun agreeing with a noun in its own clause and referring to another case of the same noun with a demonstrative or similar word in the antecedent clause. Examples of such use still occurred in classical Latin ; as : —

Erant omnīnō duo itinera quibus itineribus *domō exīre possent*, there were only two routes by which (routes) they could go from home (Cæs., *B. G.*, i., 6).

b. Usually, however, only one of these nouns is expressed ; as : —

(1.) The antecedent noun expressed ; as : —

Tantae multitūdinis quantam *capit urbs nostra concursus est ad mē factus*, there was a gathering to meet me of a crowd as large as our city contains (Cic.).

(2.) The noun in the relative clause expressed ; as : —

Quibus *dē* rēbus *ad mē scrīpsistī cōram vidēbimus*, we will see about the things of which you wrote me when we meet (Cic.) ; *in* quem *prīmum ēgressī sunt* locum *Trōia vocātur*, the first place at which they landed is called Troy (Līv.).

c. The noun is most commonly thus expressed in the relative clause only : —

(1.) When, as in the examples, the relative clause precedes. A demonstrative then often stands in the second clause ; as : —

Ad quās rēs *aptissimī erimus, in* iīs *potissimum ēlabōrābimus*, we shall toil most earnestly in those things for which we are best fitted.

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* The rule applies, of course, not only to relative pronouns proper, but to all pronouns used to refer to words in clauses other than their own.

(2.) When the noun is in apposition with some word in the antecedent clause, or with the antecedent clause itself; as : —

Santonēs nōn longē ā **Tolōsātium** *fīnibus absunt,* **quae cīvitās** *est in prōvinciā,* the Santones are not far from the borders of the Tolosates, which state is in the Province (Caes.).

d. Sometimes the relative clause comes between the antecedent noun and the rest of the antecedent clause. The antecedent then usually has the case of the relative. Thus : —

Ūrbem quam *statuō vestra est,* the city which I am building is yours.

e. Occasionally the relative takes the case of the antecedent instead of its own proper case. Thus : —

Cum scrībās et aliquid agās **eōrum quōrum** *cōnsuēstī,* when you write and speak of some one of the things you are wont to speak of (Cic., *Fam.,* v., 14, 1).

NOTE. *d* and *e* are called cases of ATTRACTION, and are rare in classical prose.

343. When two or more clauses in which the relative has different constructions refer to the same antecedent, sometimes the relative is repeated in different cases (as in the third example under **342**), sometimes only the first relative is expressed and the others are either omitted or represented by demonstratives. Thus : —

Bocchus cum peditibus, **quōs** *fīlius ēius addūxerat, neque in priōre pūgnā adfuerant, Rōmānōs invādunt,* Bocchus and the infantry which his son had brought and [which] had not taken part in the earlier battle attack the Romans ; *Brūtus ille* **cui** *Caesar īgnōverat et* **eum** *posteā fīlium ferē habuerat,* that Brutus whom Caesar had pardoned and had afterwards treated almost like a son.

a. When a predicate noun is used with a relative, the pronoun commonly agrees with the predicate noun rather than with the antecedent. Thus : —

Carcer ille **quae lautumiae** *vocantur,* that dungeon which is called the " Stone Quarry."

b. But if the sentence is negative or if the predicate noun is a proper name, the relative agrees with its antecedent as by the general rule. Thus : —

Nūllum factum quod *stultitia appellārī potest laude dīgnum est,* no act which can be called folly is worthy of praise; *flūmen* **quod** *nōminātur* **Rhēnus,** the river which is called the Rhine.

344. A relative having more than one antecedent is always plural, but its gender is regulated like that of adjectives (see **336** and **337**). Thus : —

Nĭnus *et* **Semīramis quī** *Babylōna condiderant,* Ninus and Semiramis who had founded Babylon ; **nāvēs** *et* **captīvōs** * **quae** *ad Chium capta erant,* the ships and prisoners which had been taken at Chios ; **tū** *et* **pater, quī** *in convīviō erātis,* you and father, who were at the feast.

<div align="center">CŌNSTRŪCTIŌ AD SĒNSUM.</div>

345. Sometimes the various kinds of words whose agreements have been treated in the foregoing sections regulate their agreement not by the grammatical form as described, but in accordance with the real meaning involved. This is called CŌNSTRŪCTIŌ AD SĒNSUM, construction according to the meaning. It is particularly common where the word which settles the agreement is a collective noun.

346. Thus a plural verb is often used : —

(1.) When the subject is a collective word ; as : —

Uterque *eōrum ex castrīs exercitum* **ēdūcunt,** both of them lead their armies out of camp (Cæs.) ; **pars** *epulīs* **onerant** *mēnsās,* some load the tables with food (Verg.).

a. Abstract nouns, and nouns like *mīles, eques,* etc.. are often used collectively ; as, *nōbilitās* for "nobles," *eques* for "the cavalry."

Note. The plural verb serves to bring out more distinctly the individu-

<div align="center">* Treated as "things."</div>

ality of the persons meant by the collective noun. The construction is rare in simple sentences in Cicero, Cæsar, and Sallust, common in Livy, and especially frequent in poetry.

(2.) With a singular subject combined with *cum* and the ablative; as : —

Bocchus cum peditibus *postrēmam Rōmānōrum aciem* **invādunt,** Bocchus and his infantry attack the rear of the Roman line (Sall., *Iug.*).

347. So also the number and gender of an adjective sometimes follow the sense implied : —

(1.) In a collective noun or its equivalent; as : —

Pars *per agrōs* **dīlāpsī** . . . *suam quisque spem exsequentēs,* part, scattering through the country, . . . following each his own hope (Līv.) ; **Latium Capua***que agrō* **multātī,** Latium and Capua were fined in land (*i. e.,* forced to give up part of their territory) (Līv.).

a. In such cases, when the verb is plural (see **346**) the adjective is always plural.

b. Sometimes, especially in poetry, only the gender is regulated by the *cōnstrŭctiō ad sēnsum.* Thus : —

Pars arduus *altīs* **pulverulentus** *equīs furit,* part raised aloft on tall horses dash about covered with dust (Verg.).

c. Sallust often, and other writers sometimes, thus use a neuter adjective with several feminine nouns which denote things. Thus : —

Plērōsque **vēlōcitās** *et* **regiō** *hostibus īgnāra* **tūtāta** *sunt,* their speed and the enemy's ignorance of the country saved most of them (Sall.).

(2.) When the word with which the adjective would agree is implied in a possessive pronoun. Thus : —

Sōlīus meum *peccātum conrigī nōn potest,* my sin only cannot be made good (Cic.) ; cf. *pūgna* **Rōmāna** *stabilis suō pondere* **incumbentium** *in hostem,* the fighting of the Romans

[was] invincible as they bore down upon the enemy with the very weight of their line (Līv.).

348. Examples of similar agreement on the part of the relative are —

(1.) Antecedent a collective word ; as : —

Equitātum, quōs *mīserat,* the cavalry, whom he had sent; **genus, quī** *premuntur,* a class who are crushed (Cic.).

(2.) Antecedent not a collective word; as : —

Abundantia eārum **rērum, quae** *mortālēs prīma putant,* a plenty of those things which mankind imagine of the first importance (Sall.).

(3.) Antecedent implied in a possessive pronoun, or similar adjective ; as : —

Nostrum *cōnsilium laudandum est,* **quī** *nōluerim,* my design is praiseworthy, who was unwilling (Cic.).

For the remaining syntax of adjectives and pronouns, see **438 ff.**

CASES (*Cāsūs*).

NOMINATIVE (*Nōminātīvus*).

349. Except as already treated (namely, as the subject of a verb or as an appositive or predicate noun), the NOMINATIVE is used only as follows, and that rarely.

(1.) In the poets.

a. With an interjection, to make an exclamation ; as : —

Ēn egŏ, vester Ascanius, here am I, your Ascanius (Verg., *Ae.*, v., 672).

b. Instead of the vocative ; as : —

Ō vir fortis atque amīcus, O brave man and friendly (Ter.).

(2.) In the poets and late prose writers, as the mere name of a word independently of the construction of the sentence. Thus : —

Resonent mihĭ " **Cynthia** " *silvae,* let the woods reëcho me " Cynthia " (Prop., i., 18, 31).

GENITIVE (*Genetīvus*).

350. The GENITIVE is properly the case which expresses the relation of *one noun to another*, and is in its nature equivalent to an adjective.

NOTE. The genitive came to be used with certain adjectives and verbs, as well as with nouns. Its various uses may be thus tabulated : —

SUBJECTIVE.	OBJECTIVE.
Genitive of Source, Cause, or Material.	With Nouns of Action or Feeling.
	" Adjectives.
Genitive of Possession.	
Partitive Genitive.	of Pity, etc.
Genitive of Characteristic.	" Feeling.
Predicate Genitive.	" Verbs { " Remembering, etc.
	" Accusing, etc.
Genitive of Price.	*Interest* and *Rēfert*.

351. Any noun limiting the meaning of another and not denoting the same thing is regularly put in the genitive. Thus : —

Glōriae amor, love of glory ; *arma Achillis*, the arms of Achilles ; *nemorum cūstōs*, the guardian of groves.

NOTE. The difference between an appositive and a limiting genitive is that the appositive denotes the *same thing* as the noun modified by it, while the genitive regularly denotes a *different thing*, although occasionally used like an appositive, as in *vitium īrae*, *urbs Rōmae*. (Cf. **326**.)

352. Many relations which in English are expressed by prepositions are denoted in Latin by the genitive. Some of the commonest are —

(1.) Source ; as, *sōlis radiī*, the rays of the sun.

(2.) Cause ; as, *dolor podagrae*, pain from the gout.

(3.) Possession ; as, *Caesaris domus*, the house of Cæsar.

(4.) Material ; as, *montēs aurī*, mountains of gold.

353. (1.) A genitive is called SUBJECTIVE when it denotes the subject of an action or feeling implied in the noun it limits, or indicates that to which a thing belongs.

(2.) It is called OBJECTIVE when it denotes the object

towards which the action or feeling implied in its noun is directed. Thus : —

SUBJECTIVE.	OBJECTIVE.
virōrum facta, deeds of men.	*odium vitī*, hatred of wrong.
animī dolor, pain of spirit.	*virtūtis amor*, love of virtue.
īra Iūnōnis, the wrath of Juno.	*dēsīderium ōtī*, a longing for rest.

a. Sometimes the same expression may serve as either a subjective or an objective genitive, and the context must show which is meant. Thus : *Caesaris amor* may mean somebody's love for Caesar, or Caesar's love for somebody else.

b. To avoid ambiguity, or to secure greater emphasis, a preposition with its case is often used instead of the genitive ; as, *odium* **ergā Karthāginiēnsēs**, hatred towards the Carthaginians.

c. Two genitives are sometimes used with the same noun, one being usually subjective, the other objective. Thus : —

Prō veteribus **Helvētiōrum iniūriīs populī Rōmānī**, for the old wrongs of the Helvetians against the Roman people (Caes.) ; *illīus administrātiō prōvinciae*, his performance of the duties of his office (Cic.).

d. The noun upon which a genitive depends is regularly omitted in certain idiomatic phrases ; as, *ad Dĭānae*, near Diana's temple ; sometimes in other expressions ; as, *ō miserae sortis !* O ye of unhappy lot ! *solet mihĭ in mentem venīre illīus temporis*, the thought of that time is wont to come into my mind.

e. Especially is it omitted in expressions of comparison where in English "that of" is used. Thus : —

Numae rēgnum pācātius erat quam Rōmulī, Numa's reign was more peaceful than that of Romulus.

PARTITIVE GENITIVE.

354. A word denoting a PART is limited by the genitive of the whole whose part is taken. Thus : *māgnus hominum numerus*, a large number of men.

355. The partitive genitive is especially common with —

(1.) Numerals and nouns of number or quantity; as: —

Equitum centum quīnquāgintā *interfectī*, a hundred and fifty horsemen [were] killed (Curtius); *permāgnum* pondus argentī, a very great weight of silver.

(2.) Adverbs denoting quantity or amount (used as nouns); as: —

Satis ēloquentiae, parum sapientiae, enough eloquence, but too little wisdom.

(3.) Adverbs of place or direction; as: —

Ubĭ terrārum *sumus?* where in the world are we? quō āmentiae *prōgressī estis*, to what a pitch of madness have ye gone?

a. The word of direction is generally, as in the example, used figuratively.

(4.) Comparatives and superlatives; as: —

Ōrātōrum praestantissimus, most famous of orators.

(5.) Neuter pronouns and adjectives, where in English the adjective agrees with the noun; as: —

Plūs ēloquentiae, more eloquence; *tantum fideī*, so much honor; *hŏc aetātis*, at this time of life.

a. Like partitive genitives are the redundant genitives *adhūc locōrum*, till now (Plaut.); *posteā locī*, afterwards (Sall.); *intereā locī*, meanwhile (Ter.); etc.

b. Prīdiē and *postrīdiē* are followed by a genitive which seems to be partitive in its nature; as, *postrīdiē eius diēī*, the day after that day (Caes.); *prīdiē īnsidiārum*, the day before the plot (Tac.).

GENITIVE OF CHARACTERISTIC OR QUALITY.

356. The genitive, with an adjective agreeing with it, is used to denote a property, quality, or characteristic. Thus: —

Adulēscēns summae audāciae, a youth of the utmost daring (Sall.); *fossa pedum vīgintī*, a ditch twenty feet wide (Caes.).

PREDICATE GENITIVE.

357. The genitive is often used in the predicate with
sum and like verbs to denote the owner of something, or
the person (or thing) whose duty, characteristic, or busi-
ness a given thing is.   Thus : —

Haec domus est Caesaris, this house is Caesar's ; *temeritās*
est flōrentis aetātis, *prūdentia* senectūtis, rashness belongs
to the bloom of life, discretion to old age (Cic.).

NOTE.   The predicate genitive bears the same relation to the direct
genitive which a predicate noun bears to an appositive.

KINDRED CONSTRUCTIONS.

358. Instead of the foregoing genitives the following
constructions are sometimes used : —

(1.) Instead of a subjective genitive an adjective is
often used, either agreeing directly with the noun on
which the genitive would depend, or serving as a predicate
adjective.   Thus : —

Amor patrius, a father's love ; *nōn est mentīrī* meum, it is
not my habit to lie.

a. An adjective less commonly takes the place of an objec-
tive genitive ; as, *metus* hostīlis, fear of the enemy.

(2.) Instead of the possessive genitive of a personal
pronoun, the corresponding possessive pronoun is almost
invariably used ; as : —

Liber meus, my book ; tuās *litterās exspectō*, I await a letter
from you.   (Cf. also the second example under 1.)

a. The possessive pronoun is also sometimes used for an
objective genitive ; as, mea *iniūria*, injury to me (Sallust).

(3.) Instead of a possessive or objective genitive a
dative of possession (see **384** below) is sometimes used.
Thus : —

Sē tertium esse cui *fātum foret urbis potīrī*, [that] he was
the third whose destiny it was to be master of the city (Cic.) ;

huic causae *patrōnus exstitī*, I have come forward as champion of [for] this cause (Cic., *Rōsc. Am.*, 2, 5).

(4.) Instead of a partitive genitive a partitive apposition (see 325, *c*, above) is used; as : —

Interfectōrēs, pars *in forum*, pars *Syrācūsās pergunt*, some of the slayers proceed to the market place, others to Syracuse.

(5.) Sometimes also, instead of a partitive genitive, an ablative with *ex* or *dē*, or *in*, or an accusative with *inter*, is used ; as : —

Nēmō dē eīs, no one of them ; *acerrimus* ex sēnsibus, the sharpest of the senses ; *prīmus* inter omnēs, first among all.

(6.) Instead of a genitive of characteristic an ablative of characteristic (see 411 below) is often used ; as : —

Homŏ antīquā virtūte, a man of old-time virtue.

a. The genitive is used here in questions of number, measure, weight, time, space, kind, etc. ; as : —

Fīlius annōrum novem, a son nine years old ; *corōna aurea* parvī ponderis, a golden wreath of little weight ; hūius modī *quaestiō*, a question of this sort.

b. The ablative is used of physical and external characteristics ; as : —

Āgēsilāus statūra *fuit* humilī *et* corpore exiguō, Agesilaus was of low stature and slight frame ; *homŏ* māximā barbā, a man with a very long beard ; *flūmen* difficilī trānsitū rīpīs*que* praeruptīs, a river of difficult passage and steep banks.

c. Otherwise the two cases are used indifferently.

Note. For the idiomatic accusative, in a few expressions, instead of a genitive of characteristic, see 398, *b*, below. For the genitive with *opus* and *ūsus*, see 417, *a*, below.

Genitive with Adjectives.

359. (1.) The genitive may be used to complete the meaning of certain adjectives.

(2.) In classical Latin these are chiefly adjectives denoting DESIRE, KNOWLEDGE, MEMORY, PARTICIPATION, POWER, FULLNESS, LIKENESS, and their opposites.

360. The adjectives most commonly used with the genitive are —

avidus, greedy.	*memor*, mindful.
cupidus, eager.	*immemor*, unmindful.
studiōsus, zealous.	*particeps*, sharing in.
fastīdiōsus, squeamish.	*compos*, having control over.
gnārus, knowing.	*cōnsors*, partaking.
īgnārus, ignorant.	*expers*, having no part in.
perītus, skilled.	*inops*, needy.
imperītus, unskilled.	*īnsuētus*, unaccustomed.
prūdēns, discreet.	*īnsolēns*, unaccustomed.
imprūdēns, indiscreet.	*plēnus*, full.
prōvidus, foreseeing.	*inānis*, empty.
cōnscius, conscious of.	*similis*, like.
īnscius, ignorant.	*adfīnis*, allied to.
rudis, untaught.	

Thus : —

Avidus laudis, eager for praise ; *memor virtūtis*, mindful of valor ; *plēna timōris*, full of fear ; *similis patris*, like his father ; etc.

a. Sallust and Livy began to use the genitive with adjectives more freely, and the Augustan poets spread the construction very widely ; cf. *integer vītae*, pure of life (Hor.) ; *incertus sententiae*, unstable in opinion.

For *animī*, etc., with adjectives, see **426**, *b*.

361. Participles in -*ns* from transitive verbs, when used as adjectives and thus denoting ENDURING qualities, often take a genitive, while in their participial use they take the accusative. Thus : —

Epamīnōndās erat adeō vēritātis dīligēns *ut nē iocō quidem mentīrētur*, Epaminondas was so devoted to truth that he would not lie even in jest ; *semper* adpetentēs glōriae

fuistis, you have always been eager for glory ; but *mare, terram adpetēns,* aiming at possession of the sea and land (on a given occasion).

Kindred Constructions.

362. Instead of a genitive, many of these adjectives sometimes take other constructions ; as : —

(1.) An accusative with a preposition.   Thus : —

Avidus in dīreptiōnēs, greedy for expeditions of plunder (Livy).

(2.) An ablative with a preposition.   Thus : —

Perītus dē agrīcultūra, skilled in husbandry (Varro).

(3.) An ablative of specification (see 412).   Thus : —

Praestāns ingeniō, preëminent in natural endowment (Cic.).

(4.) A dative.   Thus : —

Lupō similis, like a wolf.

a. Similis and *dissimilis* seem to be used by Cicero with the *genitive usually* in speaking of persons, with the *dative always* in speaking of things.

Genitive with Verbs.

363. The genitive is also used with several classes of verbs, as follows : —

364. (1.) Verbs denoting PITY — as *misereor* and *miserēscō* — take the genitive.   Thus : —

Miserēminī sociōrum, have pity for your allies (Cic.) ; *miserēscite rēgis,* pity the king (Verg.).

(2.) The impersonals *miseret, paenitet, piget, pudet,* and *taedet,* take the genitive of the object towards which the feeling is exercised, and the accusative of the person who has the feeling.   Thus : —

Mea māter, tuī mē miseret, meī piget, mother, I pity you and am disgusted with myself (Accius) ; *eōs ineptiārum paenitet,* they repent of their follies (Cic.) ; mē *cīvitātis*

mōrum piget taedet*que*, I am disgusted and weary with the manners of the state (Sall.).

365. Verbs of REMEMBERING and FORGETTING — as *meminī, reminiscor, oblivīscor* — take the genitive. Thus: —

Meminī vīvōrum, I remember the living (Cic.); *reminiscī veteris fāmae*, to bear in mind the old reputation (Nep.); *iniūriārum oblivīscor*, I forget injuries (Nep.).

a. One verb of pitying and one of remembering commonly take the accusative; namely, *miserārī* and *recordārī* (both deponents of the first conjugation).

b. Other verbs of these classes occasionally take the accusative, especially of a neuter pronoun.

366. Verbs of REMINDING and WARNING take a genitive of the thing with an accusative of the person. Thus : —

Admonēbat alium egestātis, alium cupiditātis suae, he would remind one of his want of money, another of his pet passion (Sall.).

367. Verbs of ACCUSING, CONVICTING, CONDEMNING, and ACQUITTING, take a genitive of the crime or of the penalty. Thus: —

Miltiadēs accūsātus est prōditiōnis, Miltiades was accused of treachery; *Cicerō Verrem* avāritiae nimiae coarguit, Cicero accused Verres of excessive greed; *iam mē ipse* inertiae condemnō, I already condemn myself for my inactivity; *Caelius iūdex* absolvit iniūriārum *eum, qui Lūcīlium laeserat*, Caelius as juryman voted to acquit of wrong the man who had injured Lucilius.

a. The genitive is used to indicate the penalty when it is an *indefinite* sum of money as a fine. The genitives *capitis, pecūniae, capitālis poenae, vōtī*, and some others, are also used in a sort of midway sense between charge and penalty. Thus: —

Quantī *est damnātus*, how much was he fined? capitis *hominem innocentem condemnārunt*, they condemned a guiltless man to death (cf. Cic., *dē Ōr.*, i., 54, 233).

b. The penalty is otherwise expressed by the ablative (always with *multāre* or when it is a *fixed* sum of money as a fine), or by *ad* or *in* with an accusative, and, in the poets, rarely by a dative.

c. The verbs of the last two classes (366 and 367) sometimes take, instead of the genitive, an ablative with *dē* or the accusative of a neuter pronoun. Thus : —

Dē aede *Tellūris* **mē admonēs**, you remind me about the temple of the Earth (Cic.) ; *eōs* **hŏc moneō**, I warn them of this (Cic.) ; *accūsāre dē neglegentiā*, to accuse of negligence (Cic.) ; *dē vī condemnātī sunt*, they were condemned for violence (Cic.) ; *sī* id *mē nōn* **accūsās**, if you do not accuse me of this (Plaut.).*

d. Some verbs of accusing, etc., take simply the accusative of the crime instead of the accusative of the person with the genitive of the crime. So especially *carpō, culpō, crīminor, pūniō, reprehendō*, and some less common verbs.

Interest and Rēfert.

368. The impersonal verbs *interest* and *rēfert* take a genitive of the person (or personified thing) whose interest they denote. Thus : —

Interest omnium *rēctē facere*, to do right is everybody's concern (Cic.).

Rēfert omnium *animadvertī in malōs*, all men are interested in having the bad punished (Tac.).

a. So far as there is a difference in the two verbs, *rēfert* applies rather to outside or material things, *interest* to matters of the mind or character. Cf. the examples.

NOTE. This genitive seems to have started with *interest* as a sort of predicative genitive of possession (*patris interest* = it is among a father's possessions), and then to have been transferred to *rēfert* through the analogy in the meanings of the verbs.

369. Instead of the genitive of the personal pronouns,

* With verbs of accusing, etc., the neuter pronoun in the accusative is mostly found in the dramatic poets.

the ablative singular feminine of the corresponding pos-
sessives is used.   Thus : —

Tuā *et* **meā** *māximē* **interest**, *tē valēre*, it is very greatly
for the interest of both you and myself that you should be well
(Cic.) ; **meā** *nihil* **rēfert**, it is of no concern to me (Ter.).

a. The ablative feminine of the possessive pronoun is com-
mon with **rēfert** ; the genitive construction is said to occur be-
fore Livy only in one instance in Sallust (*Iug.*, 111)   Cicero
prefers *interest* to *rēfert*, and uses it with either construction in-
differently.

NOTE.   The origin of this ablative construction is still in dispute.   It
seems most probable that the construction started with *rēfert* as *meā rē
fert*, equivalent to *ē meā rē fert*, it points in the direction of my interests,
(cf. *ē rē pūblicā est*, it is in accordance with the interests of the state),
and was then transferred to *interest*.   But see J. H. Schmalz, in *Handbuch
der Altertumswiss.*, ii., 271.

b. Instead of the above constructions is sometimes found *ad*
with an accusative, and very rarely a simple accusative or a
dative.   Thus : —

Ad honōrem meum interest, it concerns my reputation (Cic.) ;
quid **tē** *igitur* **rettulit**, of what concern was that to you ?
(Plaut.)

370. (1.) The degree of interest is expressed by an
adverb or the accusative singular neuter of an adjective
(used adverbially), or, if there is no genitive of the person
interested, by a genitive (of price ; see **371**).

(2.) That which causes the interest is expressed by a
clause as the subject of the verb or in apposition with a
neuter pronoun which serves as subject.   *Rēfert* also
sometimes takes a personal subject.   Thus : —

Māximē interest, quem ad modum quaeque rēs audiātur, it
makes the greatest difference, how each point is received ;
multum interest reī familiāris tuae, tē quam prīmum venīre,
it is of much importance for your property that you come as
soon as possible ; *quod permāgnī interest, prō necessāriō saepe
habētur*, what is of great advantage is often regarded as neces-
sary.

For the genitive instead of an ablative with verbs of ceasing or freeing from, see **414** ; with verbs of plenty, see **409** ; with *potior*, see **419**, *b* ; for the locative *animī* with verbs of emotion, see **426**, *b*.

GENITIVE OF PRICE.

371. The genitive is used to denote *indefinite* price or value. Thus : —

Voluptātem virtūs **minimī** *facit*, virtue holds pleasure of very little value ; *ēmī hortōs* **tantī, quantī** *voluī*, I bought the grounds for the price I wished.

372. The genitives most commonly so used are —

tantī, so much.	*permāgnī,*
quantī, as much, *or* how much ?	*plūrimī,* } at a very high *māximī,* } price.
plūris, more.	*tantīdem*, at the same price.
minōris, less.	*quantīvīs,* } however much
minimī, very little.	*quantīlubet,* } you please.
parvī, little.	*quantīcumque*, at whatever
māgnī, at a high price.	price.

And rarely *multī*, much, and *māiōris*, at a higher price.

a. In colloquial language also figuratively —

assis, worth an as.	*pilī*,	worth a hair.
floccī, "	a bit of wool.	*pēnsī*, "	weighing.
naucī, "	a trifle.	*teruncī*, "	a copper.
nihilī, "	nothing.		

And *hūius* (indicating a gesture of disdain).

For the Ablative of Price, see **408**.

DATIVE (*Datīvus*).

373. The DATIVE is used chiefly to indicate the person or thing *indirectly concerned* in the action of a verb, and for other similar relations.

NOTE. The uses of the dative may be summarized as follows : —

Dative of Indirect Object.	Dative of Possessor.
Dative of Advantage or Disadvantage.	Dative of Service.
Ethical Dative.	Dative with Adjectives.
Dative of Agent.	Dative with other Parts of Speech.

DATIVE OF INDIRECT OBJECT.

374. The dative expressing the INDIRECT OBJECT may be used —

(1.) With intransitive verbs. Thus: —

Mea domus tibĭ patet, my house is open to you (Cic.); licet nēminī *contrā patriam dūcere exercitum,* no one has a right to lead an army against his country (Cic.).

(2.) With transitive verbs in addition to the direct object. Thus : —

Hŏc tibĭ prōmūtō, I promise you this (Cic.); *mihĭ respōn-sum dedit,* he gave me the answer (Verg.).

375. Several classes of verbs which seem transitive in English are intransitive in Latin, and therefore take their object in the dative.

376. Such are most verbs meaning to FAVOR, PLEASE, TRUST, BELIEVE, HELP, and their opposites; also to COM-MAND, OBEY, SERVE, RESIST, ENVY, THREATEN, SPARE, PARDON, BE ANGRY, etc. Thus: —

Illa tibĭ favet, she favors you (Ovid) ; mihĭ placēbat *Pom-pōnius,* Pomponius pleased me (Cic.) ; *quī* sibĭ fīdit, he who trusts in himself (Hor.) ; *iniūrātō, sciō, plūs* mihĭ crēdet *quam iūrātō* tibĭ, he will, I know, trust me without an oath more than you upon oath (Plaut., *Am.,* i., 1, 281) ; *nōn* licet *suī com-modī causā* nocēre *alterī,* it is not lawful to injure one's neigh-bor for one's own advantage (Cic.) : imperat *aut* servit *collēcta pecūnia* cuique, gathered gold commands or serves its posses-sor (lit., each one) (Hor.) ; *quoniam* factiōnī *inimicōrum* resis-tere *nequīverit,* since he could not withstand the faction of his enemies (Sall.) ; *nōn* invidētur illī aetātī, that time of life is not exposed to envy (Cic.) ; *mihĭ minābātur,* he threatened me (Cic.) ; bonīs nocet *quisquis* parcit malīs, he wrongs the good who spares the wicked ; *īrāscī inimīcīs,* to be angry against one's enemies (Caes.).

a. Iuvō, help, and its compounds ; *laedō,* injure ; *dēlectō,*

oblectō, delight, and sometimes other verbs of these meanings, are treated as transitives and take the accusative.   Thus:

Caesar ad Lingonās litterās nūntiōsque mīsit, nē **eōs** *frūmentō nēve aliā rē* **iuvārent**, Caesar sent a letter and messages to the Lingones [bidding them] not to aid them with grain or anything else (Caes., *B. G.*, i., 26) ; *hĭc pulvis* **oculum meum laedit**, this dust hurts my eye.

377. (1.) Verbs compounded with the prepositions *ad, ante, com, in, inter, ob, post, prae, prō, sub, super*, commonly have intransitive meanings, and therefore take a dative of indirect object.   Thus : —

Neque enim **ādsentior iīs**, for I do not agree with those (Cic., *Am.*, 4, 13) ; *quantum nātūra hominis* **pecudibus antecēdit**, as much as man's nature has the advantage over the brutes (Cic., *Off.*, i., 30, 105) ; **omnibus negōtiīs** *nōn* **interfuit** *sōlum sed* **praefuit**, he not only took part in, but presided over, all the transactions (Cic., *Fam.*, i., 6) ; *nec umquam* **succumbet inimīcīs**, nor will he ever yield to his foes (Cic., *Dēiot.*, 13, 36).

(2.) But not infrequently they are transitive, and then take (like any transitive verb) a direct object in the accusative, with or without the dative of indirect object.   Thus : —

Convocat mīlitēs, he calls together the soldiers ; *mūnus obīre*, to perform a duty (Cic., *Am.*, 27) ; *illum praefēcit exercituī*, he set him over the army.

(3.) Sometimes they are used to denote relations of PLACE, and then they take a preposition with its case instead of the dative.*   Thus : —

Īnferre sīgna in hostēs, to march against the enemy ; *adesse in senātū*, to be at a meeting of the senate.

378. Several verbs take the dative in one sense, the accusative in another.   Thus, especially : —

* This is especially common with words compounded with *ad* or *in*. When used figuratively all these words usually take the dative (or, if transitive, the accusative ; as, *subīre perīcula*, to undergo danger).

WITH DATIVE.		WITH ACCUSATIVE.
metuere, } *timēre,* }	fear, be anxious, *for* somebody or some- thing.	be afraid *of* somebody or something.
cōnsulere,	take counsel for.	ask advice of, consult.
prōspicere, } *prōvidēre,* }	provide for.	foresee.
cavēre,	take care for, guard.	guard against.
moderārī,	control.	regulate, arrange.
temperāre,	restrain.	temper (by mixing).

379. *Dōnō,* present, *circumdō,* surround, and *ad-spergō,* sprinkle or scatter upon, take either a dative of the person with an accusative of the thing, or an accusative of the person with an ablative of the thing. Thus: —

Mihĭ librum *dōnāvit,* he presented a book to me; **mē librō** *dōnāvit,* he presented me with a book.

Urbī mūrum *circumdat,* he puts a wall round the city; **ur-bem mūrō** *circumdat,* he surrounds the city with a wall.

Ārae sanguinem *adspergit,* he sprinkles blood upon the altar; **āram sanguine** *adspergit,* he sprinkles the altar with blood.

380. Many verbs compounded with *ab, dē, ex, prō,* or *circum,* and the verb *ademō,* take a dative where an abla-tive of separation (see **413**) might be expected. Thus: —

Bona **mihĭ extorsistī.** you have wrung my goods from me; **mulierī** *ānulum* **dētrāxit,** he took the ring from the woman (*i. e.,* her finger); *id* **mihĭ** *tū, C. Verrēs,* **ēripuistī** *atque* **abstulistī,** this you have robbed me of and taken from me, Gaius Verres (Cic., *in Caecil.,* 5, **19**).

a. The dative is *always* used of persons and *sometimes* of things. The action is thus regarded as something done *to* the object.

b. But with things the ablative with or without a preposition is perhaps more common, especially if an idea of place is in-volved. Thus: —

Illum ē perīculō ēripuit, he snatched him from the danger (Caes., *B. G.*, iv., 12).

DATIVE OF ADVANTAGE OR DISADVANTAGE
(*Datīvus commodī vel incommodī*).

381. With many verbs the dative denotes the person or thing to whose advantage or disadvantage something is done. Thus : —

Nōn scholae *sed* vītae dīscimus, we learn, not for school, but for life ; *nōn sōlum* nōbīs *dīvitēs esse* volumus, *sed* līberīs, propīnquīs, amīcīs *māximēque* reī pūblicae, not for ourselves only do we wish to be rich, but for our children, relatives, friends, and, most of all, for the state.

a. So *nūbere alicui*, marry (*lit.*, veil one's self for), *vacāre alicui reī*, have leisure for, and expressions like *quid* tibĭ vis ? what are you after ? (lit. what do you want for yourself ?) ; *quid* huic hominī faciās ? what can you do with (for) this fellow ? (But cf. 412, *a*.)

b. So also the dative of a participle in expressions defining a place, as : —

Locum, quī nunc saeptus dēscendentibus *inter duōs lūcōs est, asȳlum aperit*, he opened as a place of refuge the spot which you find hedged in *as you go down* between the Two Groves (Līv., i., 8, 5).

ETHICAL DATIVE (*Datīvus ēthicus*).

382. A special variety of the dative of advantage is the use of a personal pronoun in lively style to indicate the person interested, where the sense strictly requires no such pronoun. Thus : —

Utinam ille omnēs sēcum suās cōpiās ēdūxisset ! Tongilium mihĭ *ēdūxit*, would that he had taken out all his forces with him ! He has taken (me) Tongilius (Cic., *Cat.*, ii., 2, 4) ; *at* tibĭ *repente paucīs post diēbus venit ad mē Canīnius*, but a few days later Caninius suddenly comes to me (Cic., *Fam.*, ix., 2, 1).

DATIVE OF AGENT (*Datīvus agentis*).

383. With the gerundive and *sum* the dative denotes the person who has a thing to do. Thus: —

Adhibenda est nōbīs *dīligentia*, we must employ diligence (Cic.); *certē* mihĭ verendum *nōn erat, nē quid, hōc parricīdā cīvium interfectō, invidiae mihĭ in posteritātem redundāret,* I certainly did not have to fear that if I killed this murderer of his countrymen, any flood of unpopularity would rise up about me in the future (Cic., *Cat.*, i., 12, 29); nōbīs, *cum semel occidit brevis lūx, nox* est *perpetua ūna* dormienda, we have to sleep through one long lasting night, when once our life's brief day is o'er (Catull.).

a. To avoid a possible ambiguity, or to give the notion of agency greater prominence, the ablative with *ab* (*ā*) must be used; as: —

Aguntur bona cīvium, quibus est ā vōbīs cōnsulendum, citizens' property is involved, and you must take measures for its protection; *tē* ā mē monendum esse *putō*, I think I ought to remind you.

b. The dative of agent is also sometimes used with the tenses compounded with the perfect participle. Thus : —

Haec satis sint dicta nōbīs, let that which I have said suffice (Cic., *Tīm.*, 10).

DATIVE OF POSSESSOR.

384. The dative is used with *sum* to denote the POS-SESSOR,* — the thing owned being the subject of the verb. Thus : —

Sit mihĭ *mēnsa tripēs*, let me have a three-legged table (Hor., *Sat.*, i., 3, 13); est *igitur* hominī *cum deō similitūdō*, man has therefore a likeness with God (Cic., *Lēgg.*, i., 8, 25).

a. The historians sometimes join *volentī, cupientī*, or *invītō*, with such a dative, in imitation of a Greek idiom; as : —

* Cf. predicate genitive of possession, **357.**

Ut quibusque *bellum* invītīs *aut* cupientibus erat, according as war was repugnant or acceptable to each.

DATIVE OF SERVICE.

385. With many verbs the dative denotes the END or PURPOSE of an action.   Thus : —

Virtūs neque datur dōnō *neque* accipitur, virtue is neither given as a gift nor received.

386. The dative of service is most commonly joined with another dative, especially a dative of advantage or a dative of possessor (dative to which and for which). Thus : —

Id tibĭ honōrī, *habētur*, that is counted an honor to you (Cic.) ; mihĭ *māximae est* cūrae, it is a very great anxiety to me (Cic.) ; *spērō* nōbīs *hanc coniūnctiōnem* voluptātī *fore*, I hope this association will be a pleasure to us (Cic.) ; cui bonō *fuit*, whom did it benefit? (lit., to whom was it (for) a benefit?) (Cic.).   (Cf. 331, 1.)

IMPERSONAL USE OF PASSIVES.

387. Verbs which take a dative can be used in the passive only impersonally, and the dative is then retained. Thus : —

Mihĭ *numquam* persuādērī potuit *animōs ēmorī*, I never could be persuaded that the soul perishes; invidētur *praestantī flōrentīque* fortūnae, prominent and flourishing success is envied.

DATIVE WITH ADJECTIVES.

388. The dative is used with many adjectives to denote the object towards which the quality is directed.

389. Such are especially adjectives meaning USEFUL, PLEASANT, FRIENDLY, FIT, LIKE, INCLINED, READY, EASY, CLEAR, EQUAL, and their opposites; also those meaning

NEAR, many compounded with com-, and adjectives in -bilis. Thus : —

Fēlīx tuīs, gracious to your adherents (Verg.) ; *ōrātiō* in-grāta Gallīs, a speech unpleasing to the Gauls (Caes.) ; *nihil tam est* Lȳsiae dīversum *quam Īsocratēs*, nothing is so different from Lysias as Isocrates ; *patrī similis*, like his father (Cic.) ; *prōmptus sēditiōnī*, ready for insurrection (Tac.) ; cuivīs facile *est*, it is easy for anybody (Ter.) ; *falsa* vērīs fīnitima *sunt*, the false is next door to the true (Cic.) ; *mors est* terribilis iīs, *quōrum cum vītā omnia exstinguuntur*, death is terrible to those who lose all things when they lose their life (Cic., *Par.*, ii.).

390. Instead of the dative, many of these adjectives are also used with a preposition and its case. Especially : —

(1.) Adjectives meaning USEFUL or FIT, and their opposites, take an accusative with *ad* when they mean *useful* FOR, *fit* FOR, etc., the dative being commoner if they mean *useful* TO, etc. Thus : —

Ūtilis agrīs, beneficial to the fields (Juv.) ; *homŏ* ad nūllam rem ūtilis, a man useful for nothing (Cic.).

(2.) Adjectives implying MOTION or TENDENCY more commonly take the accusative with a preposition. Thus : —

Prōnus ad fidem, readily inclined to faithfulness (Līv.).

(3.) Adjectives of FEELING often have an accusative with *in*, *ergā*, or *adversus*. Thus : —

Māter acerba in suōs partūs, a mother harsh to her own offspring (Ovid) ; *grātus ergā mē*, grateful towards me (Cic.) ; *grātum adversus tē*, grateful towards you (Cic.).

(4.) *Propior* and *proximus* sometimes take an accusative, like the primitive *prope*. Thus : —

Quod vitium propius virtūtem *erat*, and this fault was pretty nearly a virtue (Sall.) ; *P. Crassus* proximus mare Ōceanum *hiemārat*, Publius Crassus had wintered close by the ocean (Caes., *B. G.*, iii., 7).

Cf. also **362.**

DATIVE WITH OTHER PARTS OF SPEECH.

391. The dative is sometimes found with other parts of speech, to express the same sort of relation as with verbs or adjectives. Thus : —

(1.) With adverbs :

Congruenter nātūrae convenienterque *vīvere,* to live in harmony and agreement with nature (Cic.) ; *proximē castrīs,* next the camp (Caes., *B. C.,* i., 72, 5).

(2.) With a few (verbal) nouns : —

Obtemperātiō lēgibus, obedience to the laws (Cic., *Lēgg.,* i., 15) ; *invidia cōnsulī,* envy towards the consul (Sall.).

(3.) With interjections : —

Vae victīs ! no quarter ! (lit., woe to the vanquished) ; *hei mihĭ miserō !* alas ! unhappy me !

(4.) The compound expression *dictō audiēns,* obedient, takes a second dative, as : —

Dictō audientēs *esse* **rēgī** *dēbēbant,* they ought to be obedient to their king.

ACCUSATIVE (*Accūsātīvus*).

NOTE. The uses of the accusative may be summarized as follows: —

Accusative of Direct Object.

Two Accusatives $\begin{cases} \text{Verbs of Making, etc.} \\ \text{"}\quad\text{" Asking, etc.} \\ \text{"}\quad\text{compounded with } Trāns, \text{ etc.} \end{cases}$

Accusative with Middle Voice.

Cognate Accusative.

Adverbial Accusative.

Accusative of Specification (Synecdochical).

Accusative with Verbal Nouns.

Accusative in Exclamations.

Subject Accusative.

Accusative of Time.

    "   " Place.

    "   with Prepositions.

Accusative of Direct Object.

392. The accusative is used especially to denote the person or thing *directly* affected by an action. Therefore only transitive verbs have an object in the accusative. Thus : —

Lēgātōs mittunt, they send ambassadors (Caes.); *animus* **movet corpus,** the mind moves the body (Cic.); *dā veniam hanc,* grant this indulgence (Ter.).

NOTE. Many verbs are transitive in Latin which are intransitive in English. Indeed, in early Latin very many verbs which were afterwards used with other constructions could take an accusative, the accusative filling with regard to the verb the same place which a genitive fills towards the noun it modifies.

393. The accusative of the active voice becomes the subject-nominative of the passive voice. Thus : —

Lēgātōs mittunt ; lēgātī mittuntur.

a. Verbs therefore which admit no accusative can be used in the passive only impersonally. (Cf. **387,** and **194.**)

b. Occasionally the subject of a dependent clause is anticipated in the main clause as the object of its verb, though this is much less common than in Greek. Thus : —

Meam uxōrem . . . nēscīs, *qualis* **sit,** you don't know what sort of a person my wife is (Plaut., *Asin.,* 59).

NOTE. The anticipated subject is sometimes in other constructions than that of object-accusative ; as : —

Quīdam *saepe in parvā pecūniā* **perspiciuntur** *quam* **sint** *levēs,* it is often shown in small matters of money what weak characters some people have (Cic., *Am.,* 17, 63).

Two Accusatives.

394. Certain classes of verbs take two accusatives. Thus : —

(1.) Many verbs which in the passive voice take a predicate nominative (cf. **328,** 3), especially verbs meaning to MAKE, CALL, CHOOSE, RENDER, ESTEEM, RECKON. Thus : —

Mē cōnsulem fēcistis, you have made me consul (Cic.) ;

īram *bene Ennius* **initium dīxit** *īnsāniae,* Ennius has well called anger the beginning of madness (Cic.); **Sulpicium accūsātōrem suum numerābat** *nōn* **competītōrem,** he reckoned Sulpicius his accuser, not his rival (Cic., *Mūr.,* 24, 49).

a. One accusative is the *direct object,* the other a *predicate* accusative.

b. Instead of the *predicate accusative* the same " kindred constructions " sometimes occur as for a predicate nominative (see **331** above). Cf. also the following : —

Fortūna mē, quī līber fueram, servom fēcit, **ē summō īnfimum,** fortune has made me who was free a slave, [changing me] from the highest to the lowest (Plaut.).

(2.) Verbs of ASKING, DEMANDING, TEACHING, and *cēlāre,* to hide, take an accusative of the person with another accusative of the thing. Thus : —

Hŏc tē *vehementer* **rogō,** this I ask you urgently (Cic.); *pōsce deōs veniam,** ask indulgence of the gods (Verg.); *cum legent quis* **mūsicam docuerit Epamīnōndam,** when they read who taught Epaminondas music (Nep.); *Antigonus* **iter omnēs cēlat,** Antigonus hides his journey from all (Nep.).

a. The following verbs of asking (and occasionally others) take an ablative with *ab, dē,* or *ex,* instead of the accusative of the person : *exigere, petere, pōstulāre,* (*ab*); *quaerere,* (*ex* or *de*); *scītārī, scīscitārī.* Thus : —

Pācem **ab Rōmānīs petere,** to ask peace of the Romans (Caes.).

b. Instead of the accusative of the thing, an ablative with *dē,* or with verbs of teaching an ablative of means (see **407,** *b*), is sometimes used. Thus : —

Sīc egŏ tē eīsdem **dē rēbus interrogem,** I would thus question you on the same points (Cic.); **dē itinere** *hostium senātum* **ēdocet,** he informs the senate of the enemy's march (Sall.); *Bassus noster mē* **dē hōc librō cēlāvit,** my friend Bassus

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* The difference in sense between the two accusatives here and in expressions like **fīliam** *tuam mihĭ* **uxōrem pōscō,** I ask your daughter as wife, should be observed.

kept me in ignorance about this book (Cic.); *aliquem* **fidibus docēre**, to teach some one [to play on] the lyre (Cic.).

c. In the passive the accusative of the person becomes subject and the accusative of the thing remains; as: —

Rogātus est sententiam, he was asked his opinion.

(3.) Verbs compounded with *trāns*, *ad*, or *circum* sometimes take two accusatives, one depending upon the verb, the other upon the preposition. Thus: —

Omnem **equitātum pontem trānsdūcit**, he led all his cavalry across the bridge (Caes.); *Petrēius* **iūs iūrandum adigit Āfrānium**, Petreius bound Afranius by an oath (Caes.); **Rōscillum** *Pompēius omnia sua* **praesidia circumdūxit**, Pompey took Roscillus all around his garrisons (Caes.).

ACCUSATIVE WITH MIDDLE VOICE.

395. A few verbs, seemingly deponent or passive but really remnants of a middle voice (see **193**, *a*), take an accusative of direct object. Thus: —

Priamus **inūtile ferrum cingitur**, Priam girds on his unavailing sword (Verg.); *viridī* **membra** *sub arbutō* **strātus**, stretching his limbs under a green arbutus tree (Hor., *Odes*, i., 1).

a. This construction is especially common with certain perfect participles, as in the second example.

COGNATE ACCUSATIVE.

396. Some verbs not otherwise transitive take, as in English, an accusative with a meaning kindred to their own (Cognate Accusative). Thus: —

Vītam *iūcundam* **vīvere**, to live a merry life (Plaut.); **iūrāvī** *vērissimum* **iūs iūrandum**, I have sworn an inviolable oath (Cic.).

a. The cognate accusative usually has an adjective agreeing with it, as in the examples.

b. The degree in which the meanings of the verb and the accusative are kindred varies a good deal. In the poets the con-

struction became pretty widely expanded. Cf. the following examples : —

Coīre societātem, to form an alliance (Cic., *Rōsc. Am.,* 7, 20) ; *vincere iūdicium,* * to win a suit ; *saltāre Cyclōpa,* to dance the Cyclops (Hor., *Sat.,* i., 5, 63) ; *bacchānālia vīvere,* to live a riotous life (Iuv., ii., 3).

ADVERBIAL ACCUSATIVE.

397. The adverbial use of the accusative to denote in what *respect* or to what *degree* an action is exerted, is really a variety of cognate accusative. Thus : —

Nihil *labōrō,* I have no difficulty ; **illud** *valdē tibĭ adsentior,* on that point I agree with you emphatically (Cic.) ; *Suēbī* **māximam partem** *lacte atque pecore vīvunt,* the Suebi live for the most part on milk and meat.

ACCUSATIVE OF SPECIFICATION.

398. The accusative is sometimes used to *specify the part* to which the meaning of a verb or an adjective applies. Thus : —

Equus tremit **artūs,** the horse trembles in his limbs (Verg.) ; *clārī* **genus,** illustrious in birth (Tac.) ; **animum** *incēnsus,* fired in his soul (Līv.).

a. This construction is also called the SYNECDOCHICAL accusative. It is rare except in the poets, and is chiefly confined to the parts of the body. The use treated under **395** is often wrongly regarded as accusative of specification.

b. Here belongs perhaps the idiomatic use of the accusative in such expressions as : —

Scīs mē aliquid **id genus** *solitum scrībere,* you know I am in the habit of writing something of the sort; **id** *aetātis,* of or at that age; **id** *temporis,* at that time.

ACCUSATIVE WITH VERBAL NOUNS, ETC.

399. Some verbal nouns and verbal adjectives in

* This is a direct imitation of the Greek.

-bundus take an accusative, like the transitive verbs from which they are derived. Thus : —

Quid tibĭ hūc receptiō *ad tē est* meum virum, wherefore do you receive my husband hither to you? (Plaut.) ; *Hannō* vītābundus castra *hostium* cōnsulēs*que*, Hanno shunning the consuls and the camp of the enemy (Līv.).

a. This use is chiefly confined to colloquial and late Latin.

ACCUSATIVE IN EXCLAMATIONS.

400. In exclamations the noun or pronoun which marks the object of the feeling is put in the accusative, with or without an interjection. Thus : —

Hominem *gravem et* cīvem *ēgregium !* a solid man and admirable citizen (Cic.) ; *miseram* mē (Ter.) ; *prō deūm hominumque* fidem, by the honor of gods and men (Cic.) ; *ēn quattuor* ārās, lo four altars ! (Verg.).

SUBJECT ACCUSATIVE.

401. The subject of an infinitive is put in the accusative. Thus : —

Molestē Pompēium *id* ferre *cōnstābat*, it was believed that Pompey took that to heart (Cic.) ; campōs *iubet* esse *patentēs*, orders that the fields be open (Verg.).

For the subject of the Historical Infinitive see **530,** *a.*
For the accusative with *propior* and *proximus*, see **390, 4.**
For the accusative with prepositions, see **429, 431.**
For the accusative in constructions of Place and Time, see **423, 425 ff.**

VOCATIVE (*Vocātīvus*).

402. The VOCATIVE is used only to *address* a person or thing. Thus : —

Vincere scīs, Hannibal, *victōria ūtī nēscīs,* you know how to conquer, Hannibal, but you know not how to make use of victory ; Quīntilī Vāre, *legĭōnēs redde,* Quintilius Varus, give back [my] legions ; *ō* fortūnāte adulēscēns, *quī tuae virtū-*

tis Homērum praecōnem invēneris! O happy youth, who hast found a herald of thy valor in Homer! (Cic., *Arch.*, 10, 24).

a. The interjection *ō !* is used in prose only for deeply emotional address, as in the last example.

b. Other interjections are sometimes used, especially *prō !* in calling upon the gods. Thus : —

Prō *sancte Iūppiter!* O holy Jupiter !

c. A predicate word is sometimes in the Augustan poets made to agree with a vocative instead of the nominative. Thus : —

Quibus, **Hector,** *ab ōrīs,* **exspectāte** *venīs,* from what shores, Hector, dost thou, long looked for, come ? (Verg., *Ae.*, ii., 282).

NOTE. Properly speaking, the vocative is hardly a case at all. The similarity of its function with that of the nominative, both serving to *name* an object, accounts for the identity of form which, except in the singular of masculine and feminine o- stems with nominatives in -**us**, is everywhere shown by the two cases. (See **90**, 3.)

ABLATIVE (*Ablātīvus*).

403. The ABLATIVE may be called the *adverbial* case, that is, it expresses various modifications of the predicate which in English are expressed by adverbs or by prepositional phrases.*   It is therefore used chiefly with verbs and adjectives.

NOTE. To a still greater degree than with the other oblique cases is it difficult to trace any single principle in the various uses of the ablative. It has been a common theory that the original use was to denote *separation,* but the better opinion is that such is not the case.   In the following arrangement each of the first two groups contains uses which seem pretty nearly allied to each other, though it will be observed that the last member of the first group (ablative of plenty) might just as well be reckoned in the second group.   The special uses comprising group 3 can all be traced to individual uses under groups 1 and 2.   The last group contains those uses in which it is most difficult to trace any bond of connection.

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* The ablative had absorbed into itself the uses of the old instrumental and most of those of the locative. We have seen (**90**, note) that some of its forms are derived from these cases. The other uses of the locative passed over to the genitive or the dative.

ABLATIVE OF CAUSE (*Ablātīvus causae*).

404. The ablative indicates the CAUSE of a thing in the widest sense. It thus indicates —

(1.) An external cause; as: —

Hostēs frūmentī **inopiā** *conloquium petīvērunt*, the enemy asked for a conference, on account of their want of grain.

(2.) An internal cause; as: —

Nōlī putāre **pigritiā** *mē id facere*, do not think that I do so from laziness.

(3.) That *in consequence of which* or *in accordance with which* something takes place; as: —

Dīversīs duōbus vitiīs, avāritiā et lūxuriā, cīvitās Rōmāna labōrābat, the Roman state was suffering from two opposite defects, greed and extravagance; *amīcī amīcōrum* **dolōre**

maerent, friends are saddened by each other's pain ; īnstitūtō suō *Caesar cōpiās suās ēdūxit,* Caesar led out his forces in accordance with his custom ; *tanta cāritās patriae est, ut eam nōn* sēnsū nostrō *sed* salūte *ipsīus mētiāmur,* so great is our love of country that we measure it not by our feeling, but by her own welfare (Cic., *Tūsc.,* i., 37) ; *mīlitēs fessī* labōre, *dux anxius* cūrīs, the soldiers worn out with hardship; the general troubled with his cares.

a. Cause is also sometimes expressed by prepositions ; as ; —

Lēgibus propter metum *pāret,* he obeys the laws because of fear ; *nē* ob eam rem *ipsōs dēspiceret,* [they begged] him not to despise them on that account.

b. The ablatives *causā* and *grātiā* (sometimes also *ergō*) are used with a genitive or a possessive pronoun to denote " for the sake of ; " as : —

Et meā *et* reī pūblicae causā, for my sake and that of the state.

c. Words of emotion, etc., also sometimes take the ablative with *dē, ex, ā, in ;* as : —

Laetārī victōriā (or in victōriā), to be glad at one's victory; *glōriārī* dē (or in) suīs dīvitiīs, to boast of one's wealth ; *labōrāre* ex aere aliēnō, ab rē frūmentāriā, to suffer under debt, from want of provisions.

ABLATIVE OF SOURCE.

405. The ablative is used, chiefly with perfect participles, to denote BIRTH or ORIGIN. Thus : —

Tantalō prōgnātus, descended from Tantalus ; *eōdem patre nātus,* born of the same father.

a. With the name of the mother and with pronouns the preposition *ex* is generally used, except in the poets ; with distant ancestors the preposition *ab.* Thus : —

Ex *rēgis* fīliā nātus, born of the king's daughter ; *bēstiae quoque* ex sē nātōs *amant,* even the brutes love their offspring ; *Belgae* ortī *sunt* ab Germānīs, the Belgians are descended from the Germans.

b. *Locō, genere, familiā*, generally take no preposition ; as : —
Summō locō nātus, born in the highest station.

For the construction with places, see **425, 426.**

c. With *cōnstāre* and like words the ablative is used alone to denote MATERIAL. Thus : —

Animō cōnstāmus *et* corpore, we consist of mind and body (cf. Cic., *Fin.*, iv., 8, 19).

NOTE. Otherwise a preposition is used, except sometimes in verse.

ABLATIVE OF AGENT (*Ablātīvus agentis*).

406. The ablative of persons or personified things is used with the preposition *ā, ab*, to denote the AGENT. Thus : —

Ā Clōdiō *dīligor*, I am loved by Clodius ; *laudātur* ab hīs *culpātur* ab illīs, by the one set he is praised, by the other blamed (Hor.).

So, *perīre* ab hoste, to be slain by the enemy.

For Dative of Agent, see **383.**

ABLATIVE OF MEANS (*Ablātīvus īnstrūmentī*).

407. The ablative of things is used without a preposition to denote the MEANS or INSTRUMENT of an action. Thus : —

Cornibus *taurī*, aprī dentibus, morsū *leōnēs, aliae bēstiae* fugā *sē, aliae* occultātiōne *tūtantur*, bulls protect themselves by their horns, boars by their tusks, lions by biting, some beasts by running away, others by hiding ; *Britannī interiōrēs* lacte *et* carne *vīvēbant* pellibus*que erant vestītī*, the Britons of the interior used to live on milk and meat, and had skins for clothing.

a. A *person* regarded as a *means* is denoted by *per* with the accusative ; as : —

Multī per Caesarem *aut honōrēs aut dīvitiās cēpērunt*, many received office or wealth at Caesar's hands.

b. Various verbs which in English are used transitively are in Latin construed with an ablative of means. Thus especially

words meaning "to play" (either games or music), and some-times verbs of teaching (see also **394**, 2, *b*). Thus : —

Lūdere pilā, to play tennis ; * *canere tībiīs*, to play the flute ; *artibus īnstruere*, to teach the arts ; *litterīs imbuere*, to instil learning.

c. The ablative of means may be used to denote the road or path taken (sometimes called *ablative of the way by which*). Thus : —

Omnibus **viīs** *nōtīs* **semitīs***que essedāriōs ex silvīs ēmittēbat*, he was sending out warriors in chariots from the woods by all the known roads and paths (Caes., *B. G.*, v., 19).

ABLATIVE OF PRICE (*Ablātīvus pretiī*).

408. The PRICE † or VALUE of a thing is expressed by the ablative, chiefly when it is a definite quantity. Thus : —

Cum tē **trecentīs talentīs** *rēgī Cottō vēndidissēs*, when you had sold yourself to king Cottus for three hundred talents (Cic.) ; *cōnstitit* **quadringentīs mīlibus**, it cost four hundred thousand [sesterces] (Varr.) ; **levī mōmentō** *aestimāre*, to esteem it of little consequence (Caes.).

For the genitive of indefinite price, see **371, 372**.

a. Māgnō, permāgnō, parvō, minimō, plūrimō, nihilō, though denoting indefinite value, are used as ablatives of price.

b. Mūtāre and its compounds take either the accusative of the thing given with the ablative of the thing received in exchange, or vice versa, but the context always prevents ambiguity. Thus : —

Chāoniam **glandem** *pinguī* **mūtāvit** *aristā*, changed the Chaonian acorn for rich grain (Verg.) ; *cūr* **valle permūtem** *Sabīnā* **dīvitiās** *operōsiōrēs*, why should I exchange my Sabine vale for more burdensome riches ? (Hor., *Odes*, iii., 1, 47).

Sometimes *cum* is used with the ablative ; as : —

Mortem cum vītā *commūtāre*, to exchange life for death (Sulp., *ad Cic.*).

* We can also say, of course, in English, "to play *at* tennis," "to play *on* the flute," etc.

† That is, the *means* by which something is bought or sold.

ABLATIVE OF PLENTY (*Ablātīvus cōpiae*).

409. The ablative (of means) is used with verbs and adjectives which denote FULLNESS or ABUNDANCE. Thus : —

[*Villa*] **abundat porcō, haedō, āgnō, gallīnā, lacte, cāseō, melle,** the farmhouse is plentifully provided with ham, venison, lamb, poultry, milk, cheese, and honey (Cic., *Sen.*, 16, 56) ; *domus* **plēna servīs,** a house full of slaves (Iuv.).

a. Sometimes, by a Greek idiom, such words take a genitive in the poets ; *compleō*, *impleō*, and *plēnus*, also in prose ; as : —

Ollam **dēnāriōrum implēre,** to fill a jar with pennies (Cic.). (Cf. 359 and 360.)

ABLATIVE OF MANNER (*Ablātīvus modī*).

410. (1.) The ablative is used with the preposition *cum* to denote MANNER or ACCOMPANIMENT. Thus : —

Cum voluptāte *aliquem audīre,* to listen to one with pleasure ; *Verrēs Lampsacum vēnit* **cum māgnā calamitāte** *cīvitātis,* Verres came to Lampsacus with great disaster to the city (Cic.).

(2.) The preposition is often omitted when there is an adjective agreeing with the ablative, and with a few particular words, — *modō, ratiōne, mōre, rītū, silentiō, iūre, iniūriā,* etc. Thus : —

Nūdīs pedibus *incēdere,* to go barefoot ; **summā aequitāte** *rēs cōnstituit,* he arranged affairs with the greatest fairness ; *latrōnum* **rītū** *vīvere,* to live after the fashion of brigands ; **silentiō** *praeterīre aliquid,* to pass by something in silence.

ABLATIVE OF CHARACTERISTIC (*Ablātīvus quālitātis*).

411. The ablative is used, with an adjective agreeing with it or a genitive depending on it, to denote a CHARACTERISTIC or QUALITY. Thus : —

Agēsilāus **statūrā** *fuit* **humilī** *et* **corpore exiguō,** Agesi-

laus was of short stature and small frame; *homŏ* **māximā barbā**, a man with very long beard; *flūmen* **difficilī trānsitū rīpīs***que* **praeruptīs**, a river of difficult passage and steep banks; *clāvus ferreus* **digitī pollicis crassitūdine**, an iron nail of the thickness of the thumb.

a. Physical characteristics are always expressed thus by the ablative; other qualities may also be expressed by a genitive of characteristic. (See **356**, and **358, 6**.)

ABLATIVE OF SPECIFICATION (*Ablātīvus līmitātiōnis*).

412. The ablative is used with nouns, adjectives, and verbs to denote IN WHAT RESPECT a thing is true. Thus: —

Pietāte *fīlius*, **cōnsiliīs** *parēns*, in affection a son, in counsel a parent.

Iūre *perītus*, skilled in law; **pedibus** *aeger*, lame in his feet.

Contremiscō **tōtā mente** *et* **omnibus artubus**, I am agitated in my whole mind and all my limbs (Cic.); **meā** *quidem* **sententiā** * *pācī semper est cōnsulendum*, in my opinion at least the interests of peace are always to be looked out for.

a. Here belongs the ablative in the expressions *quid* **hōc** homine *faciās*, what can you do with such a man? *quid* **illō** *fīet?* what will be done with him? *quid* **tē** *futūrum est?* what is going to become of you? etc.

For the rare dative with *faciō* in this sense, see **381,** *a.*

NOTE. The tendency to confuse the ablative of *characteristic* and the ablative of *specification* can be avoided by remembering that with the first the adjective agrees with the *ablative*, and with the second it agrees with the *noun qualified.* Thus: —

> *Homŏ* **aegrīs pedibus** (Characteristic).
> **Homŏ aeger** *pedibus* (Specification).

ABLATIVE OF SEPARATION (*Ablātīvus sēparātiōnis*).

413. SEPARATION or PRIVATION is denoted, with various verbs, by the ablative. With persons a preposition

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* This case is sometimes regarded as belonging under **404, 3**.

(*ab, dē, ex*) is always used; with things the preposition is sometimes used, sometimes omitted. Thus: —

Quīntum Varium pellere **possēssiōnibus** *cōnātus est,* he tried to drive Quintus Varius from his possessions (Cic.) ; *tūne eam philosophiam sequere, quae spoliat nōs* **iūdiciō,** *prīvat* **adprobātiōne,** *orbat* **sēnsibus?** do you follow a philosophy which robs us of the ability to pass judgment, deprives us of the power to approve, and takes away the use of the senses? (Cic.) ; **hōc** *mē līberā* **metū,** free me from this fear (Ter.) ; *tū, Iūppiter, hunc* **ā tuīs ārīs** *arcēbis,* thou, Jupiter, wilt keep this [scoundrel] from thy altars (Cic.) ; *arcem* **ab incendiō** *līberāvit,* he freed the citadel from fire (Cic.) ; *sē* **ab Etrūscīs** *sēcernere,* to separate one's self from the Etruscans (Līv.).

For the dative with words of taking away from, see **380.**

ABLATIVE OF WANT (*Ablātīvus inopiae*).

414. So words and adjectives denoting NEED, etc., take the ablative. Thus: —

Virum quī **pecūniā egeat,** a man who needs money (Cic.) ; *carēre culpā,* to be free from fault (Cic.) ; *mea adulēscentia* **indiget** *illōrum* bonā **exīstimātiōne,** my youthfulness needs their good opinion (Cic.) ; *inops verbīs,* poor in words (Cic.) ; *orba frātribus,* bereft of her brothers (Ovid).

a. *Egeō* and *indigeō* often take the genitive; as: —

Egeō cōnsilī, I need advice; *nōn tam* **artis indigent** *quam* labōris, they do not lack skill so much as they lack industry (Cic.)

b. Other words of the kind are, by a Greek idiom, often used with the genitive in the poets; as: —

Abstinētō īrārum, thou shalt refrain from wrath (Hor.) ; *cum famulīs* **operum solūtīs,** with the slaves released from their tasks (Hor., *Odes,* iii., 17).

ABLATIVE OF DEGREE OF DIFFERENCE (*Ablātīvus mēnsūrae*).

415. DEGREE OF DIFFERENCE is expressed by the ablative. Thus: —

Hibernia **dīmidiō** *minor, quam Britannia,* Ireland is smaller by half than Britain ; *quam molestum est* **ūnō** digitō *plūs habēre,* how irksome it would be to have one finger more [*i. e.,* than we have] (Cic.) ; **multō** *ante lūcis adventum,* long before the coming of the day (Sall.) ; **quō** *difficilius,* **hōc** *praeclārius,* the more difficult, the more glorious.

a. An accusative of specification is sometimes used instead of the ablative of measure ; as : —

Aliquantum *est ad rem avidior,* he is somewhat more eager for the thing (Ter.).

NOTE. The ablatives of separation, of want, and of degree of difference, are varieties of the ablative of specification.

ABLATIVE WITH COMPARATIVES.

416. The COMPARATIVE degree, when *quam* is omitted, is followed by the ablative. Thus : —

Nihil est **virtūte fōrmōsius,** nothing is more beautiful than virtue (Cic.) ; *quis* C. Laeliō **cōmior,** who more courteous than Gaius Laelius ? (Cic.)

a. Quam has to be used if the second term of the comparison is not nominative (or vocative) or accusative ; as : —

Adventus hostium fuit **agrīs quam urbī** *terribilior,* the arrival of the enemy was more dreadful for the country than for the city (Līv.).

Quam is also frequently used when the second term of the comparison is in one of the cases named. Thus : —

Melior tūtior*que est certa pāx* **quam spērāta victōria,** certain peace is better and safer than victory hoped for (Līv.).

b. The words *opīniōne, spē, exspectātiōne, fidē, dictō, solitō, aequō, crēdibilī, necessāriō, vērō, iūsto,* are used after comparatives to supply the place of a clause. Thus : —

Opīniōne *celerius ventūrus esse dīcitur,* he is said to be likely to come sooner than one expects (Caes.) ; *iniūriās* **gravius aequō** *habēre,* to take injuries more to heart than is right and fair (Sall.).

c. Plūs, minus, amplius, and *longius,* with or without *quam,* are used with words of number or measure without affecting their construction. Thus : —

Nōn plūs quam quattuor mīlia *effūgērunt,* not more than four thousand escaped (Līv.) ; minus duo mīlia *hominum ex tantō exercitū effūgērunt,* out of so large an army, less than two thousand men escaped (Līv.) ; *mīlitēs Rōmānī saepe* plūs dīmidiātī mēnsis *cibāria ferēbant,* the Roman soldiers used often to carry with them provisions for more than half a month (Cic.).

d. Alius is in verse sometimes construed with the ablative like a comparative ; as : —

Nēve putēs alium sapiente bonōque *beātum,* nor think any one other than a wise and good man happy (Hor.).

e. Ĭnferior usually takes *quam,* but is occasionally followed by a dative ; as : —

Vir nūllā arte cuiquam īnferior, a man inferior to none in any kind of craft (Sall.).

Note. The foregoing uses of the ablative will sometimes be found to shade into each other so subtly that it is difficult or impossible to assign a given instance to a given class. This is due to the necessity of making a classification for foreigners of things which a native has only to *feel.*

ABLATIVE IN CERTAIN SPECIAL EXPRESSIONS.

Note. The ablative is used with the following sets of words "idiomatically," — that is, the reason for the ablative is not immediately evident, and English usage leads one to expect a different case.

Opus and Ūsus.

417. *Opus* and *ūsus,* meaning NEED,* take the ablative. Thus : —

Auctōritāte tuā *nōbīs* opus *est,* we need your influence (Cic.) ; *nunc* animīs opus, *nunc* pectore firmō, now there is need of courage and a steadfast heart (Verg.) ; *nāvēs,* quibus *cōnsulī* ūsus *nōn esset,* ships for which the consul had no occasion (Līv.) ; mātūrātō opus *est,* there is need of haste (Līv.).

* The ablative here is an ablative of specification, showing the *respect* in which the need is felt.

a. The person or thing who has the need is expressed by the dative, as in the above examples. The thing needed, besides being expressed by the ablative, is sometimes expressed by the nominative as subject (especially if a neuter pronoun), or rarely by the genitive ; as : —

Quod *nōn* opus *est, asse cārum est,* what is not necessary is dear at a cent (Cic., *dē Sen.*) ; argentī opus *fuit,* there was need of silver (Līv.).

An infinitive clause may also be used as subject ; as : —

Quid opus *est* tam valdē adfirmāre, what need of such strong assertion ?

Dignus, Indignus, Contentus, Frētus.

418. *Dīgnus, indīgnus, contentus,* and *frētus* * take the ablative. Thus : —

Dīgnus laude, worthy of praise ; *vōx populī* māiestāte indīgna, a speech unworthy the dignity of the people (Caes.) ; *bēstiae* eō contentae *nōn quaerunt amplius,* the brutes, content with that, seek nothing further (Cic.) ; *plērīque* ingeniō frētī, most of them trusting to their ingenuity (Cic.).

a. Dīgnus and *indīgnus* sometimes take a genitive, and *frētus* in Livy takes a dative ; as : —

Sūscipe cōgitātiōnem dīgnissimam tuae virtūtis, adopt a plan which is most worthy your own merits ; *fortūnae frētus,* trusting to fortune.

For *dignus, indignus,* with the subjunctive, see **482,** 2.

Ūtor, Fruor, Fungor, Potior, Vescor.

419. *Ūtor, fruor, fungor, potior,* and *vescor,*† and some of their compounds, take the ablative. Thus : —

Multī deōrum beneficiō *perversē* ūtuntur, many people use the blessings of the gods wrongly (Cic., *N. D.,* iii., 28, 70) ; *fruī voluptāte,* to enjoy pleasure (Cic.) ; *fungitur officiō,* he

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* The ablative with *dignus* and *indignus* is also an ablative of specification ; with *contentus* and *frētus* rather an ablative of cause.

† The ablative here is really an ablative of means. Thus, *fruī voluptāte* = to get enjoyment by means of pleasure.

performs the duty (Cic.) ; *oppidō potītī sunt*, **they got posses-
sion of the town** (Līv.) ; *vescitur aurā*, **feeds on air** (Verg.) ;
lēgibus abūtī, **to misuse the laws** (Cic.) ; **dēfūnctī imperiō
rēgis**, **having fulfilled the king's command** (Līv., i., 4, 5).

a. In early Latin these verbs occur with the accusative.
Thus : —

Ūtēris, *ut volēs*, **operam meam**, **you will use my services as
you please** (Pl., *Poen.*, v., 2, 128) ; *mūnus fungātur suum*, **let
him perform his duty** (Pl., *Trin.*, 354).

NOTE. In classical Latin these verbs are used in the gerundive, not the
gerund, construction (see **550**). Therefore, *ad* **urbem potiundam**, not
ad **urbe potiundum**, for getting possession of the city ; **voluptātis
fruendae** *causā*, not **voluptāte fruendī** *causā*, for the sake of enjoying
pleasure.

b. Potior also occurs with the genitive ; as : —

Sī explōrātum tibĭ sit posse tē **illīus rēgnī potīrī**, **if you
are satisfied that you can get possession of that kingdom** (Cic.,
Fam., i., 7, 5).

Nītor, Innītor, Fīdō, Cōnfīdō.

420. *Nītor, innītor, fīdō,* and *cōnfīdō,** take the ab-
lative. Thus : —

Baculō nītī, **to lean on a staff** ; *nītī auctōritāte*, **to depend
on (some one's) influence** ; *hastā innīxus*, **leaning on his spear** ;
fīdere cursū, **to trust to running** ; **nātūrā** *locī* **cōnfīdēbant**,
they had confidence in their natural position.

a. Fīdō and *cōnfīdō* also sometimes take a dative (see
376), as *diffīdō* always does.

Adsuēscō, Adsuēfaciō, Cōnsuēscō, Īnsuēscō.

421. *Adsuēscō, adsuēfaciō, cōnsuēscō, īnsuēscō,** some-
times take the ablative.† Thus : —

Avēs **sanguine** *et* **praedā adsuētae**, **birds accustomed to the
blood of prey** (Hor.) ; **nūllō officiō** *aut* **dīsciplīnā adsuēfac-
tus**, **accustomed to no [restraint of] duty or training** (Caes.) ;

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* The ablative with the two sets of verbs treated in **420** and **421** is
an ablative of means. Thus, *baculō nītī* = to support one's self by means
of a staff.

† In Livy and the later writers these verbs are also used with a dative.

nē gravissimō dolōre *timōre* cōnsuēscerem, in order not to become accustomed to most bitter pain through fear (Plīn.).

a. Acquiēscō, repose in, rejoice in, takes most commonly *in* with an ablative, but (especially in the historians and later writers) also a simple ablative or dative ; as —

Quī iam aetāte prōvectī, in nostrīs librīs acquiēscunt, those who are now advanced in years find rest in my books (Cic.) ; *quī māximē P. Clōdī* morte acquiērunt, who took the greatest satisfaction in the death of Publius Clodius (Cic.) ; cui *velut* ōrāculō acquiēscēbat, to whom he yielded assent as to an oracle (Suēt., *Vitel.*, 14).

ABLATIVE ABSOLUTE (*Ablātīvus absolūtus*).

422. A noun and a participle are put in the ablative, not grammatically dependent upon the rest of the sentence, to denote the TIME, REASON, or CIRCUMSTANCES of an action. Thus : —

Pȳthagorās Tarquiniō rēgnante *in Italiam vēnit*, Pythagoras came to Italy in the reign of Tarquin (Cic.) ; hāc ōrātiōne habitā, *concilium dīmīsit*, when this speech had been delivered, he dismissed the assembly (Caes., *B. G.*, i., 33) ; virtūte exceptā, *nihil amīcitiā praestābilius putētis*, regard nothing, with the exception of virtue, as of more value than friendship (Cic.).

a. Two nouns or a noun with an adjective may also be put in the ablative absolute, with the participial notion of "being" * implied. Thus : —

Rōmam vēnit Mariō cōnsule, he came to Rome while Marius was consul (Cic.) ; *quid* adulēscente duce *efficere possent*, what they could do with a youth as leader (Caes.) ; *Hannibale vīvō*, while Hannibal was living (Nep.).

b. A clause sometimes supplies the place of the noun ; as : —

Nōndum compertō quam in regiōnem vēnisset rēx, not yet having found out into what region the king had come (Līv.).

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* It will be remembered that *esse* has no present participle.

c. A pronoun which would be in the ablative absolute is some-times omitted.* Thus : —

Additur dolus, **mīssīs** *quī māgnam vim līgnōrum ardentem in flūmen cōnicerent,* a crafty scheme was also employed of sending people to throw a lot of burning wood into the stream (Līv., i., 37) ; *causam dīgressūs* **requīrentibus,** when they sought the cause of the departure (Tac., *Hist.,* i., 27).

d. The ablative absolute is chiefly used with the present par-ticiple or the perfect passive participle, and when the word in the ablative does not otherwise occur in the sentence, but it also *occasionally* occurs in the following cases : —

(1.) Future participle : —

Inruptūrīs *tam* **īnfestīs nātiōnibus,** when such hostile nations were on the point of bursting in (Līv.).

(2). Perfect participle of a deponent verb (rare with an ob-ject, but not uncommon otherwise) : —

Sullā *omnia* **pollicitō,** Sulla having promised everything (Sall., *Iug.,* 103, 7) ; **secūtīs omnibus,** all following (Hor., *S.,* ii., 8, 40) ; **virtūtibus** *ad cruciātum* **profectīs,** the vir-tues going to the rack (Cic., *Tūsc.,* v., 28, 80).

(3.) The ablative denoting the same person as the subject or object of the sentence : —

Ōstendit **sē** *mihĭ īnfidēlem nunquam,* **sē vīvā,** *fore,* she shows me that she will never be unfaithful to me, as long as she lives (Plaut., *Truc.,* ii., 4, 85) ; *Caesar,* **obsidibus imperā-tīs,** *hōs Haeduīs cūstōdiendōs trādit,* Caesar, having ordered hostages, gives them over to the Haeduans to guard (Caes., *B. G.,* vi., 4) ; *nēmō erit quī crēdat* **tē invītō** *prōvinciam tibĭ esse dēcrētam,* there will be no one who will believe that the province was assigned you against your own will (Cic., *Phil.,* xi., 10, 23).

* Expressions like *tranquillō,* with a calm sea, *serēnō,* under a clear sky, etc., may be considered as ablatives absolute with the noun omitted; or, perhaps better, as ablatives of time, like *lūdis, comitiīs,* at the games, elec-tions, etc. (See **424,** *b.*)

(4.) With a predicate word added : —

Dolābellā *hesternō diē* **hoste dēcrētō,** Dolabella having been yesterday decreed an enemy (Cic., *Phil.*, xi., 7, 16).

CONSTRUCTIONS OF PLACE AND TIME.

DURATION OF TIME AND EXTENT OF SPACE.

423. DURATION OF TIME and EXTENT OF SPACE are expressed by the accusative.   Thus : —

Appius caecus **multōs annōs** *fuit,* Appius was blind for many years (Cic.) ; **diēs tōtōs** *dē virtūte disserunt,* they discuss (about) virtue whole days together (Cic.) ; *cum abessem ab Amānō* **iter** *ūnīus diēī,* when I was one day's journey from Mount Amanus (Cic.).

(*a.*) MEASURE may also be expressed by a genitive of characteristic (cf. 356).   Thus : —

Duās fossās **quīndecim pedēs** *lātās perdūxit,* he drew out two ditches fifteen feet wide (Caes.) ; but also, *vallō* **pedum duodecim,** with a rampart of twelve feet in height (Caes., *B. G.*, ii., 5).

b. Distance may also be expressed by an ablative of measure (cf. 415).   Thus : —

Tria *passuum* **mīlia** *ab ipsā urbe castra posuit,* he pitched his camp three miles from the city itself (Līv.) ; but also, **mīlibus** *passuum* **sex** *ā Caesaris castrīs cōnsēdit,* he encamped six miles from Caesar's camp (Caes.).

TIME AT WHICH.

424. TIME AT WHICH or WITHIN WHICH is expressed by the ablative.   Thus : —

Hōc tempore, at this time ; **tertiā vigiliā** *ēruptiōnem fēcērunt,* they made a sally in the third watch (Caes.) ; *ut* **hieme** *nāvigēs,* for you to sail in winter (Cic.)

a. The ablative occasionally also denotes duration of time; as : —

Mīlitēs **quīnque hōrīs** *proelium sūstinuērunt,* the soldiers maintained the battle for five hours (Caes., *B. C.,* i., 47).

b. Many words are used as ablatives of time where the English idiom leads us to expect a different construction. Thus : —

Lūdīs, at the games ; **comitiīs,** at the elections ; **initiō** or **prīncipiō,** in the beginning ; **adventū,** on the arrival ; **discēssū,** on the departure ; **tumultū, bellō, pāce,** *etc.,* (in time of) insurrection, war, peace, etc.

c. The day of the month is commonly expressed by the formula *ante diem . . . Kalendās, Nōnās,* or *Īdūs,* with the name of the month as an adjective agreeing with *Kalendās, Nōnās,* or *Īdūs.* Thus : —

Īs diēs erat **ante diem quīntum Kalendās Aprīlīs,** *L. Pīsōne A. Gabīniō cōnsulibus,* that day was the fifth before the first of April (*i. e.,* Mar. 28th*), in the consulship of Lucius Piso and Aulus Gabinius (Caes., *B. G.,* i., 6).

d. The year is regularly denoted by the names of the consuls in the ablative absolute, and generally without a connective, as in the preceding example.

e. Instead of *ante diem,* etc., sometimes a simple ablative of time is used, the name of the month remaining in the accusative ; as : —

Quīntō decimō diē *Kalendās Sextīlīs* (*XV Kal. Sext.*), the fifteenth day before the first of August (*i. e.,* July 18th*).

f. The whole expression *ante diem . . . Kal.,* etc., may be treated as a noun and governed by a preposition. Thus : —

Caedem optimātium contulerat **in ante diem quīntum Kalendās Novembris,** he had assigned the massacre of the nobles to the 28th of October (cf. Cic., *Cat.,* i., 3, 7).

For further treatment of the Roman calendar, see **661.**

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* It must be remembered that the Romans, in reckoning from one day to another, included both days, while we exclude one of them. Thus the 28th of March was to the Romans the fifth day before the 1st of April, while to us it is the fourth day.

PLACE TO, AT, IN, FROM WHICH.

425. Relations of place (except with names of towns) are expressed by prepositions, with the accusative for PLACE TO WHICH, and the ablative for PLACE AT, IN, or FROM, WHICH.   Thus : —

Tē in Epīrum *vēnisse gaudeō,* I am glad you have reached Epirus (Cic.) ; *inde* ad montem altum *pervēnērunt,* from there they came to a high mountain ; *cruentum bellum* in Āfricā *gerēbātur,* a bloody war was going on in Africa ; in forō *illum inveniēs,* you will find him at the market-place ; ex Asiā *trānsībis* in Eurōpam, from Asia you will go across to Europe ; ab flūmine *statim discēdere iūssit,* he ordered them to go away from the river at once.

426. With names of towns (and small islands) —

(1.) No preposition is used ; as : —

Rēgulus Karthāginem *rediit,* Regulus went back to Carthage (Cic.) ; *Pausaniam cum classe* Cyprum *mīsērunt,* they sent Pausanias to Cyprus with a fleet (Nep.) ; *nātus* Tībure *vel* Gabiīs, born at Tibur or Gabii (Hor.) ; Brundisiō *profectī sumus,* we started from Brundisium (Cic.) ; *Dēmarātus* Tarquiniōs Corinthō *fūgit,* Demaratus fled from Corinth to Tarquinii.

(2.) The PLACE IN or AT WHICH has the *locative* form where that is different from the ablative.*   Thus : —

Rōmae *aliquot mēnsēs morābāmur,* we tarried some months at Rome ; *Dionȳsius tyrannus Syrācūsīs expulsus* Corinthī *puerōs docēbat,* Dionysius the tyrant, when driven from Syracuse, kept a boys' school at Corinth (Cic.) ; Karthāginī *mortuus est,* he died at Carthage.

But : —

Athēnīs *Platō vīvēbat,* Plato lived at Athens ; Sardibus *haec facta sunt,* this took place at Sardis ; etc.

* That is, in the singular of the first and second declensions, and sometimes of the third.   (See **88**, *a,* **93, 97,** 3, **112.**)

a. Like names of towns are used *domus*, home, and *rūs*, country, with the locatives *bellī*, *mīlitiae*, in the field or at war, *humī*, on the ground, and the expressions *forīs*, out of doors, *terrā marīque*, on land and sea. A locative *domuī*, as well as *domī*, occurs.

b. A remnant of the *locative* case is seen in the use of *animī* with verbs and adjectives of emotion; as, *excruciārī animī*, to be tortured in soul; *aeger animī*, sick at heart; etc.

c. The ablatives *locō* and *parte*, and sometimes others of general meaning, are used without a preposition to denote the PLACE WHERE. So also the preposition is sometimes omitted, when the ablative is qualified by an adjective (especially *tōtus*). Thus : —

Hōc locō, in this place; *eā parte*, on that side; urbe tōtā *gemitus fit*, a groan arises in the whole town (Cic.) ; tōtā Asiā *vagātur*, he wanders in all Asia (Cic.); *mediā urbe*, in the midst of the city (Līv., i., 33).

d. With *librō*, *capite*, *versū*, etc., meaning the book, chapter, verse, etc., as a whole, no preposition is used ; but if a particular place in them is meant, the preposition is necessary.

e. The preposition is sometimes omitted with names of countries (especially when connected with names of towns), but mostly in the ante-classical and post-classical writers. Cicero and Caesar use only *Aegyptum* thus. The poets omit the preposition often even with common nouns. Thus : —

Rōmae Numidiae*que facinora ēius memorat*, he mentions his doings at Rome and in Numidia (Sall., *Iug.*, 33, 4) ; *litte-rae* Macedoniā *adlātae*, a letter brought from Macedonia (Līv.) ; Italiam *fātō profugus* Lavīnia*que vēnit* lītora, driven by fate into exile he came to Italy and the shores of Lavinium (Verg., *Ae.*, i., 2) ; fīnibus *omnēs prōsiluēre* suīs, they all leaped forth from their confines (Verg.).

f. The accusative is used in Latin whenever MOTION TO is *implied*, even where the English idiom leads us to expect the ablative. Thus : —

Coniūrātī in cūriam *convēnērunt*, the conspirators met in

the senate house; *lēgātōs Karthāginem in* **Āfricam** *mīsērunt,* they sent ambassadors to Carthage in Africa.

g. When the word for " town " is put in apposition with the name of the town, and has no adjective with it, the proper name generally stands after the common noun, and takes its case.   Thus : —

Vercingetorix expellitur **ex oppidō Gergoviā,** Vercingetorix is being driven out of the town of Gergovia; *Cīmōn* **in oppidō Citiō** *est mortuus,* Cimon died in the town of Citium.

h. When the word for " town " has an attributive with it, the proper name stands first, and if in the *locative* retains its own case.   A preposition meaning " at " or " in " is here often omitted with the word for " town ; " occasionally also one meaning " from."   Thus : —

Tūsculō, ex clārissimō mūnicipiō, from Tusculum, a famous town ; *Iugurtha* **Thalam** *pervenit,* **in oppidum māgnum** *et* **opulentum,** Jugurtha arrives at Thala, a large and wealthy town; *Cicerō* **Arpīnī parvō (in) oppidō** *Latī nātūs est,* Cicero was born at Arpinum, a small town of Latium.

427. Prepositions are sometimes used with expressions of TIME for greater accuracy, and with names of towns to denote TO, IN, or FROM, THE NEIGHBORHOOD of the place. Thus : —

Quem **per decem annōs** *aluimus,* whom we have been rearing for ten years (Cic.) ; **dē tertiā vigiliā** *ad hostēs contendit,* he hastened against the enemy during the third watch (Caes.) ; *in diēbus proximīs decem,* within the next ten days (Sall.) ; *iter dīrigere* **ad Mutinam,** to turn one's journey towards Modena (Cic.) ; **ab Alexandriā** *profectus,* starting from Alexandria (Cic.) ; *ex domō,* from home.

CASES WITH PREPOSITIONS.

428. The cases used with prepositions are the accusative and the ablative.

429. The ACCUSATIVE is used with the following twenty-six prepositions : —

ad, *to, towards.*

adversus (adversum), *against.*

ante, *before.*

apud, *near.*

circum (circā), *around.*

circiter, *about.*

cis (citrā), *this side of.*

contrā, *beyond.*

ergā, *towards.*

extrā, *outside of.*

īnfrā, *below.*

inter, *among.*

intrā, *within.*

iūxtā, *next.*

ob, *against, on account of.*

penes, *in the power of.*

per, *through.*

pōne, *behind.*

post, *after.*

praeter, *along by.*

prŏpe, *near.*

propter, *near, on account of.*

secundum, *after.*

suprā, *above.*

trāns, *across.*

ūltrā, *beyond.*

Thus :—

Ad templum *nōn aequae Palladis ībant,* they went to the temple of the unpropitious Minerva (Verg.) ; *adversus hostēs,* against the foe (Līv.) ; *Germānī quī* **cis Rhēnum** *incolunt,* the Germans who live this side of the Rhine (Caes.) ; *cum tantum resideat* **intrā mūrōs** *malī,* when so much evil remains within the city (Cic.) ; *prīncipiō rērum imperium* **penes rēgēs** *erat,* in the beginning the power (over things) was in the hands of kings (Jūst.) ; *templum pōnam* **propter aquam,** I will build a temple near the water (Verg.) ; **inter agendum,** in the midst of doing ; **ante dōnandum,** before giving (Verg.).

a. Cis is generally used with names of places, *citrā* with other words also ; as : —

Cis Taurum, this side Mt. Taurus ; *citrā Veliam,* this side Velia ; *citrā satietātem,* short of satiety.

b. Ergā is very rarely used in classical Latin except with names of persons.

430. The ABLATIVE is used with the following ten prepositions : —

ā *or* ab, *from, by.*

absque, *without.*

coram,* *in presence of.*

cum, *with.*

dē, *from, about.*

ē *or* ex, *out of.*

prae, *before.*

prō, *before.*

sine, *without.*

tenus, *as far as.*

* Not before Cicero.

Thus : —

Ab illō tempore, from that time; *cum exercitū*, with an army; *certīs dē causīs*, for particular reasons; *ex fugā*, from flight; *sine labōre*, without trouble.

431. *In, sub, subter, super*, take the accusative when MOTION is implied (even figuratively); the ablative for relations of REST : —

Via dūcit **in urbem**, the way leads into town (Verg.); *exercitus* **sub iugum** *mīssus est*, the army was sent under the yoke (Caes.); *cōnsul* **subter mūrum** *hostium ad cohortēs advehitur*, the consul rides up to the cohorts close under the walls of the enemy (Līv., xxxiv., 20, 8); **super** *lābentem* **culmina** *tēctī*, gliding over the gable of the roof (Verg.).

Mediā **in urbe**, in the midst of the city (Ovid.); *bella* **sub Īliacīs moenibus** *gerere*, to wage war at the foot of the walls of Troy (Ovid.); **super teнerō** *prōsternit* **grāmine** *corpus*, he stretches his body on the tender sward (Verg.).

Noster **in tē** *amor*, my love towards you; *hostīlem* **in modum**, after a hostile fashion; *sub eā condiciōne*, on this condition; **sub adventū** *Rōmānōrum*, just before the arrival of the Romans; *multa* **super Priamō** *rogitāns* **super Hectore** *multa*, asking many questions about Priam and of Hector many (Verg.).

a. Subter with the ablative is rare and chiefly poetical.

b. Super in the meaning " about," as in the last example, takes the ablative. Otherwise it almost always takes the accusative.

c. Verbs of PLACING (except sometimes *impōnō*) take the *ablative*, not *accusative*, with *in*, notwithstanding the implied motion ; as : —

Trēs legiōnēs **in illā urbe** **posuit**, he stationed three legions in that city.

d. Tenus regularly follows its noun. Various other prepositions occasionally do so, but chiefly in the poets. Prepositions of one syllable are the least common in this position. Thus : —

Capulō tenus, as far as the hilt (Verg., *Ae.*, x., 536); *vēsti-*

bulum ante, before the entrance court (Verg., *Ae.*, vi., 273);
tē propter, on your account (Verg., *Ae.*, iv., 320).

e. Cum is always appended to the personal pronouns, and
generally to the relative and interrogative forms, *quō, quā, qui-
bus, quī.* Thus : —

Est mihĭ **tēcum** *amīcitia vetus*, I have a long-standing
friendship with you ; **vōbīscum** *simul*, along with you ; *frāter*
quōcum *Antiochum vīcerat*, the brother with whom he had
conquered Antiochus.

f. Tenus occasionally takes the genitive, thus retaining its
original force as a noun ; as : —

Corcȳrae tenus, as far as Corcyra.

g. Certain adverbs sometimes take the accusative or ablative
like prepositions. So, with the accusative, *prīdiē, postrīdiē,**
propius, proximē (cf. **390**, 4), *ūsque ;* with the ablative, *pa-
lam, procul, simul ;* with either case (or occasionally with a
genitive or dative), *clam.* Thus : *proxumĕ Karthāginem*, close
to Carthage (Sall., *Jug.*, 18, 11) ; *palam populō*, before the peo-
ple (Līv., vi., 14, 5) ; *clam uxōrem*, unknown to his wife (Plaut.,
Merc., 545) ; *clam patris*, unknown to his father (Plaut., *Merc.*,
43).

NOTE. All the prepositions denoted originally relations of PLACE,
taking the accusative where motion TO or TOWARDS a place was implied,
otherwise the ablative. This distinction is also easily traceable in most
of the figurative uses of the prepositions as they grew out of the relations
of place.

PECULIARITIES IN THE USE OF NOUNS.

The following points in the use of Latin nouns deserve
especial notice : —

432. Concrete nouns are used to denote the time of
life at which a person does something, where in English
an abstract noun or a clause is used. Thus : —

Adulēscens *Catō in Hispāniā mīlitāverat*, Cato had served
in Spain when a young man (or in his youth).

So, *ā puerō*, etc., from boyhood, etc.

* These two words also take a genitive (see **355**, 5, *b*).

433. So also in designations of office. Thus : —

Catilīnae coniūrātiōnem Cicerō **cōnsul** *oppressit,* Cicero, when consul, overthrew the conspiracy of Catiline.

a. In cōnsulātū suō can, however, also be used.

434. Abstract nouns are often used in a collective sense ; as, *lēgātiō,* an embassy ; *nōbilitās,* the aristocracy ; *iuventūs,* the youth ; *levis armātūra,* the light armed troops.

435. The singular of nouns denoting persons is also used collectively instead of the plural, especially in military expressions ; as, *mīles,* the soldiery ; *hostis,* the enemy ; *Poenus,* the Carthaginian(s). (Cf. also **346,** 1, *a.*)

436. The singular is thus used for the plural in names of animals (to denote food), and of plants, and sometimes other words. Thus : —

Vīlla abundat **porcō, haedō,** *etc.,* the farmhouse has plenty of pork, goat's meat, etc.* ; *caput redimīre* **rosā,** to bind the head with roses ; **fabā** *vescī,* to feed on beans ; *bēstiae* **plūmā** *obductae,* animals covered with feathers.

437. The plural is used where in English the singular is preferred : —

(1.) To indicate a thing as belonging to SEVERAL PERSONS or to PEOPLE IN GENERAL. Thus : —

Hostēs **terga** *vertunt,* the enemy turn their back ; **animī** *hominum immortālēs sunt,* the soul of man is immortal.

(2.) In names of materials, etc., to denote KINDS or PIECES of the thing mentioned ; as, *vīna,* kinds of wine ; *carnēs,* pieces of flesh ; *līgna,* bits of wood.

(3.) In abstract nouns, to denote INSTANCES of the quality. Thus : —

Clārae mortēs *prō patriā oppetītae beātae vidērī solent,* an illustrious death met for one's country is regarded as a happiness ; *in* **odia** *hominum incurrere,* to run into men's dislike.

* The same example will be found more fully quoted on p. 230.

a. The plural is not infrequently used for the singular in poetry, as having a more elevated and impressive effect.

NOTE. Except in the uses mentioned, abstract nouns are much less common in Latin than in English, verb constructions, or nouns of general meaning, like *rēs*, with an adjective, being used instead. The pupil should be particularly warned against using the longer abstracts in -tās, -tia, -tiō, etc., freely as equivalents of the English words derived from them.

PECULIARITIES IN THE USE OF ADJECTIVES.

The following points in the use of adjectives deserve especial notice : —

438. Adjectives are often used as nouns : —

(1.) Especially, adjectives denoting RELATIONSHIP, or CONNECTION WITH, are often more common as nouns than as real adjectives ; as : —

Cōgnātus (*-a*), a relative ; *adfīnis*, a connection ; *amīcus* (*-a*), a friend ; *aequālis*, a contemporary ; *vīcīnus* (*-a*), a neighbor.

a. So the gentile adjectives ; as : —

Rōmānus, a Roman ; *Athēniēnsis*, an Athenian.

(2.) In the masculine plural, as in English, to denote CLASSES of people ; as : —

Bonī, the good ; *dīvitēs*, the rich ; *doctī*, the learned.

a. In the singular, to denote a class, the nominative is rare ; but the other cases are not uncommon, especially the genitive with *esse ;* as : —

Dēmentis hŏc est, this is the part of a madman.

(3.) In the neuter, to denote THINGS ; as : —

Bonum, a good thing ; *malum*, an evil.

And especially perfect participles ; as : —

Factum, a deed ; *respōnsum*, an answer.

a. The participle thus made a noun may still be modified by an adverb ; as, *praeclārē factum* as well as *praeclārum factum*. In such cases, *bene*, *male*, and *rēctē* are always used rather than the corresponding adjectives.

439. Neuter adjectives are also used substantively : —

(1.) In the singular, in philosophical language, to express abstract ideas ; as : —

Rēctum, the right ; *turpe*, the base ; *summum bonum*, the highest good.

(2.) As partitive genitives ; as : —

Aliquid novī, something new.

(3.) In phrases with prepositions ; as : —

In **mediō** *relinquere*, to leave undecided ; in **medium** *prōferre*, to bring before people ; in **tūtō** *esse*, to be in safety ; *sine dubiō*, without doubt.

(4.) In the plural where in English often an abstract singular is used ; as : —

Iūsta *dīcere*, to say what is just ; **pēstifera** *ā* **salūtāribus** *discernere*, to distinguish the baneful from the salutary.

a. Only the nominative and accusative are common in this use. Confusion with the similar masculine forms would often arise in the other cases, and then *rēs* is used with the adjective (*bonārum rērum* = *bonōrum*, n., etc.). But where there is no danger of ambiguity such neuters occur ; as : —

Prīmum omnium, first of all things.

440. Adjectives are often used in Latin where English prefers a possessive case or a noun with a preposition, especially adjectives formed from names of nations or individuals. Thus : —

Mīlitēs **Pompēiānī**, the soldiers of Pompey ; *ōrātiō* **Cicerōniāna**, an oration of Cicero's ; *bellum* **Iugurthīnum**, the war against Jugurtha ; *pūgna* **Cannēnsis**, the battle of Cannae ; *Diōn* **Syrācūsānus**, Dion of Syracuse.

441. Attributive adjectives are very rarely used in direct agreement with proper names or with words like *cōnsul*, which characterize an individual. The adjective is commonly made to agree with an appellative noun put in apposition with the proper name. Thus : " the wise

Scipio" is *Scīpiō*, *vir sapientissimus*; " wealthy Capua "
is *Capua*, **urbs opulentissima**.

a. Adjectives of quantity or number, however, are common as
attributives. Thus: **tōta** *Hispānia*, entire Spain; *Rōmānī*
duo, two Romans. So also in expressions like *Pompēius*
māgnus, Pompey the Great; *Karthāgō* **nova**, new Carthage;
Scīpiō **māior**, Scipio the elder.

442. The superlatives *summus*, *īmus*, *ūltimus*, *extrē-
mus*, *prīmus*, with the word *medius*, are used, directly
agreeing with a noun, to denote the TOP or BOTTOM, HIGH-
EST, FIRST, MIDDLE part of, etc. Thus: —

Summus *mōns*, the top of the mountain; *in* **extrēmā** *ōrā-
tiōne*, at the end of his speech; **mediā** *ab urbe*, from the mid-
dle of the city; **prīmā** *aestāte*, at the beginning of summer.

So, **novissimō** *āgmine*, on the rear of the line of march.

For special uses of Comparatives and Superlatives, see **164.**

Peculiarities in the Use of Pronouns.

Personal and Possessive Pronouns.

443. In the FIRST PERSON the plural of the personal
and possessive pronouns is often used, out of politeness,
for the singular (*plūrālis modestiae*). Thus: —

Hunc librum ad tē dē senectūte **mīsimus**, this book I have
written on old age and dedicated to you (Cic., *Sen.*, i., 3);
Catōnis sermō explicābit **nostram** *omnem dē senectūte senten-
tiam*, Cato's words will explain all my opinion about old age
(Cic., *ibīdem*).

a. The plural of the SECOND PERSON is *never* used as in Eng-
lish for the singular. When it seems to be so used, it will always
be found that more persons than the individual addressed are
referred to; as, for instance, his family or comrades.

444. The possessive pronouns, like the personals (cf.
316, *a*), are expressed only when *emphatic* (as marking
a contrast) or to *avoid ambiguity*. In the first case they
precede, in the second they follow, their noun. Thus: —

Deinde egŏ illum dē suō rēgnō, *ille mē dē* nostrā rē pū-
blicā *percontātus est,* then I questioned him about his kingdom
and he me about our state (Cic., *Rē Pūb.,* vi., 9) ; vestrā
vērō *quae dīcitur* vīta *mors est,* but your so called life is
really death (Cic., *Rē Pūb.,* vi., 14).

Quōcircā sī sapientiam meam *admīrārī solētis — quae
utinam dīgna esset* opīniōne vestrā nostrōque cōgnō-
mine ! — *in hōc sumus sapientēs, quod, etc.,* therefore if you
are wont to look with admiration upon my wisdom — oh that it
were worthy of your good opinion and my surname (*i. e.,* Sapi-
ens) ! — it is in this that I am wise, that, etc. (Cic., *Sen.,* 2, 5).

Reflexive and Intensive Pronouns.

445. (1.) The reflexive pronouns, *sē* and *suus,* are
used primarily to refer to the subject of the sentence or
clause in which they stand. Thus : —

Oppidānī *facinus in* sē *āc* suōs *foedum et ferum cōnscīs-
cunt,* the townspeople resolve upon a barbarous and revolting
deed against themselves and theirs (Līv., xxviii., 22, 5).

Ipse se quisque *dīligit, nōn ut aliquam ā* sē *ipse mercēdem
exigat cāritātis* suae, *sed quod per* sē sibĭ quisque *cārus est,*
every one loves himself, not in the expectation of getting from
himself any reward whatever for his fondness, but because
every one is fond of himself for his own sake (Cic., *Am.,* 21,
80).

Ariovistus *respondit nōn oportēre* sēsē *ā populō Rōmānō
in* suō *iūre impedīrī,* Ariovistus answered that he ought not to
be interfered with by the Roman people in the exercise of his
own rights (Caes., *B. G.,* i., 36).

Caesar, mīlitēs *cohortātus ut* suae *prīstinae virtūtis memo-
riam retinērent,* Caesar, having exhorted the soldiers to hold fast
to the remembrance of their own old time valor (Caes., *B. G.,*
ii., 21).

a. Thus in the Indirect Discourse *sē* regularly refers to the
speaker, while the person addressed is referred to by *illum* or
eum.

(2.) In dependent clauses which are so thoroughly subordinated that the subject of the main clause is left more prominently in the mind than the subject of the subordinate clause, *sē* and *suus* refer to the subject of the main clause, unless ambiguity might be caused thereby. Thus : —

Ōrātor *sagāciter pervēstīget quid* **suī** *cīvēs cōgitent, opīnentur, exspectent,* our orator will cleverly search out the thoughts, opinions, and expectations of his own countrymen (cf. Cic., *dē Ōr.*, i., 51, 223).

Āfricānus, *sī* **sua** *rēs agerētur, tēstimōnium nōn dīceret,* Africanus would not be giving evidence, if it were his case that was before the court (Cic., *Rōsc. Am.*, 36, 103).

Camillus *mihī scrīpsit tē* **sēcum** *locūtum esse,* Camillus wrote me that you had talked with him (Cic., *Att.*, xi., 23, 1).

a. This reference of *sē* or *suus* chiefly occurs where from the nature of the situation a reflexive referring to the subject of the subordinate clause would be unnatural or impossible, as in the examples, and where if the dependent sentence were independent it would not contain a reflexive. Thus the first and third examples above would become : —

Quid **cōgitant** (*etc.*) *cīvēs* **ēius** (i. e., *ōrātōris*) *;* **tū** *cum* **eō** (i. e., *Camillō*) locūtus es.

b. If any ambiguity might arise, *ipse* is used in the subordinate clause to refer to the subject of the main clause. Thus : —

Iugurtha *lēgātōs mīsit quī* **ipsī** *līberīsque vītam peterent,* Jugurtha sent ambassadors to beg for his life and his children's (cf. Sall., *Iug.*, 46, 2).

446. *Sē* and *suus* may further be used, when it can be done without ambiguity, to refer to words other than the subject, especially : —

(1.) To the person *thought of* as acting, though not grammatically the subject. Thus : —

Ā Caesare *invītor ut sim* **sibī** *lēgātus,* I am invited by Caesar to be his lieutenant; *vōs ex* M. **Favōniō** *audīstis*

Clōdium sibĭ *dīxisse peritūrum Milōnem,* you have heard
Marcus Favonius say that Clodius had told him that Milo
should die (Cic., *Mil.,* 16, 44); *contentum* suīs *rēbus esse
sunt māximae dīvitiae,* to be content with one's lot is great
riches.

(2.) In various cases where the English puts in " own "
or " very."   Thus : —

Rōmānīs multitūdō sua *auxit animum,* their very numbers
increased the courage of the Romans ; *valētūdinem ipsam per*
sē *expetimus,* we aim at good health for its own sake.

a. Thus sometimes two or more instances of *sē* occur in the
same sentence referring to different persons.   Thus : —

Scythae petēbant ut rēgis suī *fīliam mātrimōniō* sibĭ *iunge-
ret,* the Scythians asked him [*i. e.,* Alexander] to unite the
daughter of their king to himself in marriage (Curt.) ; *quod*
sibĭ *Caesar dēnūntiāret* sē *Haeduōrum iniūriās nōn neglēc-
tūrum, nēminem* sēcum *sine* suā *perniciē contendisse,* as to
Caesar's announcement to him [Ariovistus] that he [Caesar]
would not disregard the wrongs done to the Haeduans, nobody
had fought with him [Ariovistus] without coming to grief him-
self [i. e., *nēmō*] (Caes., *B. G.,* i. 36).

447. The place of the third personal pronoun when not
reflexive is supplied by *is, ea, id,* or, if a stronger form is
wanted, by *ille* or *hĭc.*   Thus : —

*Quod ferē cottīdiānīs proeliīs cum Germānīs contendunt cum
aut suīs fīnibus* eōs *prohibent, aut ipsī in eōrum fīnibus
bellum gerunt,* because they struggle in almost daily battles
with the Germans, when either they try to keep them out of
their country or themselves make war in the Germans' country
(Caes., *B. G.,* i., 1) ; *Ariovistus respondit, sī quid ipsī ā
Caesare opus esset,* sēsē *ad* eum *ventūrum fuisse ; sī quid* ille
sē *velit,* illum *ad* sē *venīre oportēre,* Ariovistus answered that
if he had wanted any thing of Caesar he should have gone to
him ; if Caesar wanted any thing of him he ought to come to
him (Caes., *B. G.,* i., 34).

a. Sometimes the demonstrative is used where the reflexive

would seem more natural. Here the writer changes for the moment from the point of view of the subject to his own point of view. Thus : —

Helvētiī persuādent Rauracīs ut ūnā cum **iīs** *proficiscantur*, the Helvetians persuaded the Rauraci to go forth with them (Caes.) ; *ita sē gessit [Ligārius] ut* **eī** *pācem esse expedīret*, Ligarius so conducted himself that it was for his advantage to have peace (Cic.) ; *[Delphōs] postquam ventum est, cupīdō incēssit animōs iuvenum scīscitandī ad quem* **eōrum** *rēgnum Rōmānum esset ventūrum*, after they had come to Delphi a desire entered the minds of the young men to find out to which of them the Roman kingdom was to come (Līv., i., 56, 10).

448. The intensive *ipse* is used : —

(1.) To express the emphasis which is given in English by " himself," " herself," " itself," or " very," or by some circumlocution like that in the last example below. Thus : —

Ipsa spēs inopiam sūstentābat, their hope itself (or their *very* hope) made their want endurable ; *ā multīs* **ipsa** *virtūs contemnitur*, virtue herself is despised by many ; *praecipitur ut nōbīsmet* **ipsīs** *imperēmus*, it is taught that we should exercise control over ourselves ; *medicī* **ipsī** *sē cūrāre nōn possunt*, physicians cannot cure themselves ; *Lucrētia sē* **ipsa** *interēmit*, Lucretia killed herself with her own hand.

Cf. also the first example under **447.**

a. The Romans had a fancy for making *ipse* agree with the subject, as in the last two examples, where we put " self " with the object.

(2.) To refer (in the same way that *sē* refers to the subject of its *own* sentence), to a person or thing in *another* sentence connected with its own ; as : —

Ariovistus respondit, sī quid **ipsī** *ā Caesare opus esset, etc.*
See this example under **447** on preceding page, and also cf. **445**, 2, *b.*

449. The reciprocal meaning of the English " each other," " one another," is expressed in Latin as follows : —

(1.) By *inter nōs*, *inter vōs*, and, for the third person, when the reference is to a nominative or an accusative, by *inter sē ;* otherwise by *inter ipsōs*. Thus : —

Inter nōs *nātūrā coniūnctī sumus*, we are bound to each other by natural ties; *frātrēs* inter sē *cum fōrmā tum mōribus similēs*, brothers resembling each other in both person and character (Cic.) ; *ferās* inter sēsē *conciliat nātūra*, nature makes wild beasts agree with one another (Cic.); *incidunt aliqua a doctīs etiam* inter ipsōs *mūtuō reprehēnsa*, some things come in which learned people reciprocally blame in each other (Quīnt.).

a. With *inter sē* a reflexive accusative or dative is omitted; as : —

Puerī amant (sc. sē) inter sē, the boys love each other; *cīvēs* inter sē (sc. sibī) *grātulābantur*, the citizens congratulated each other.

(2.) Or *alter*, repeated in a different case, may be used when only two persons or things are meant ; *alius*, if more than two are meant. The plural of *alter* is used of two parties. Thus : —

Mīlitēs alius alium *hortātur*, the soldiers encourage one another ; *noxiī ambō* alter *in* alterum *causam cōnferunt*, both being guilty they each throw the blame upon the other; alterī alterōs *vincere quōvīs modō volunt*, each side wishes to beat the other by any possible means.

Cf. also, *hominēs* inter sē aliī aliīs *prōdesse volunt*, men wish to benefit each other reciprocally.

(3.) Or a noun or pronoun may be repeated in a different case. Thus : —

Tantae fuērunt tenebrae ut per bīduum nēmō hominem homŏ *āgnōsceret*, the darkness was so great that for two days men could not recognize each other at all (Cic., *N. D.*, ii., 38, 96) ; *Atticus moriēns nōn ex vītā sed ex* domō *in* domum *migrāre vidēbātur*, Atticus in dying seemed not to be moving out of life but out of one home into another (cf. Nep., xxv., 22) ;

neque dīiūdicārī posset **uter utrī** *virtūte anteferendus vidē-rētur,* nor could it be decided which of the two seemed more admirable in valor than the other (Caes., *B. G.,* v., 44).

Demonstrative Pronouns.

In addition to what was said of the demonstratives in 181, the following points deserve notice : —

450. (1.) *Hĭc* (especially the neuter *hŏc*) is used to refer to something immediately to be introduced ; but if the thing is to be marked emphatically as opposed to other things said, *ille* (especially *illud*) is used.   Thus : —

Inter omnēs **hŏc** *cōnstat, virōrum esse fortium toleranter dolōrem patī,* all men are agreed upon this point, that to suffer pain with patient endurance is characteristic of brave men ; **hōc** *modō locūtus est,* he spoke as follows.

But : *cum multa alia mīrābilia sunt tum* **illud** *imprīmīs,* not only are there many other admirable things, but this is especially admirable ; *illud* *vērō īdem Caecilius vitiōsius,* but the following remark of the same Caecilius is more reprehensible (Cic., *Sen.,* 8, 25).

(2.) *Ille* often refers to that which is well known, famous, or of general notoriety.   Thus : —

Mēdēa **illa**, the Medea of story ; *māgnō* **illī** *Alexandrō simillimus,* closely resembling the (well known) great Alexander.

(3.) *Is* is used as the antecedent of a relative which describes a class of persons or things = " he who," " the one who," " such as."   Thus : —

Eum quī *palam est adversārius facile cavendō vītāre pos-sīs,* one who is openly an enemy you can easily escape by guarding against him ; *neque enim tū* **is** *es* **quī** *quid sīs nēsciās,* for you are not such a person as not to know what you are (Cic.).

a. Is is sometimes used to resume mention of a preceding subject where it seems unnecessary ; as : —

Servus *meus aufūgit ;* **is** *est in prōvinciā tuā,* a slave of mine has run away ; he is in your domain.

b. When " that " or " those of " is used in English instead of the repetition of a noun, no pronoun is used in Latin. Thus : —

Philippus hostium manūs saepe vītāvit, suōrum effugere nōn valuit, Philip often escaped the hands of his enemies, but did not succeed in avoiding those of his own subjects (Curt.) ; *Numae rēgnum multō erat pācātius quam Rōmulī,* Numa's reign was much more peaceful than that of Romulus.   (Cf. also 353, *e*).

Relative Pronouns.

In addition to what was said in **342–344** about relative pronouns, the following points should be noted : —

451. The relative is often used to connect an independent sentence with what has gone before, where in English a different form of connection is used.   Thus : —

Multās ad rēs perūtilēs Xenophōntis librī sunt, **quōs** *legite, quaesō, studiōsē,* Xenophon's works are very profitable in many respects, and I beg you read them zealously ; **quae** *cum ita sint, Catilīna, perge quō coepistī,* now since this is so, Catiline, go on as you have begun.

a. A special instance of this connecting relative is seen in the use of *quod sī, quod nisi,* for " but if," " and if," or " if not," where the *quod* is really accusative of specification.

452. The Latin expresses " such is my, your," etc., and " so-called," by a relative, as follows : —

Quae *tua est prūdentia,* such is your discretion ; *sī mihī negōtium permīsissēs,* **quī** *meus in tē amor est, cōnfēcissem,* if you had entrusted the business to me, I should have accomplished it, such is my love for you ; *vestra* **quae** *dīcitur* * *vīta,* your so-called life.

453. The difference between Latin and English use should be observed in relative clauses like the following : —

Thrasybūlō corōna ā populō data est, **quam** *quod amor*

* In this use the relative clause is usually thus inserted between an attributive and its noun.

cīvium dēderat nūllam habuit invidiam, a wreath was given by the people to Thrasybulus which caused no envy because the love of his countrymen had given it ; *adsentior Platōnī* quem *tū quantī faciās sciō*, I agree with Plato, and I know how highly you esteem him ; *nōn satis polītus es eīs artibus*, quās quī *tenent ērudītī appellantur*, you are not well enough perfected in those branches which cause their possessors to be called educated.

Indefinite Pronouns.

The following points in the use of the indefinite pronouns should be noted : —

454. *Quisquam* is the most general of the indefinite pronouns, and means " anybody at all."   *Quīvīs* and *quīlibet* are nearly as indefinite, meaning " any one you please."   Thus : —

Quamdiū quisquam *erit, quī tē dēfendere audeat, vīvēs*, as long as there shall be anybody who will venture to defend you, you shall live (Cic., *Cat.*, i., 2, 6) ; *sī* quisquam *est timidus in māgnīs perīculōsīsque rēbus, is egŏ sum*, if any one is timid in great and dangerous things, I am he (Cic., *Fam.*, vi., 14, 1) ; cuivīs *potest accidere quod* cuiquam *potest*, what can happen to anybody at all, can happen to anybody you will (*i. e.*, to everybody) (Sen., *Tr.*, 11, 6) ; *omnia sunt ēiusmodī* quīvīs *ut perspicere possit*, all are of such a nature that any one you please can understand them (Cic.) ; *hīc apud māiōrēs nostrōs adhibēbātur perītus, nunc* quīlibet, in such a case an expert used to be employed in the time of our ancestors, now any one at all [will do]. (Cic.) ; *nōn* cuivīs *hominī contingit*, it does not fall to every man's good fortune (Hor.).

a. Sometimes the verb part of *quīvīs* and *quīlibet* is inflected. Thus : —

Dominus vīnō quid volet *faciet*, the master will do whatever he likes with the wine (Catō, *R. R.*, 47 and 48, 2) ; *facile* cui vellēs *tuam causam probārēs*, you could have proved your case to any one you wished (Cic., *Verr.*, iv., 12, 28).

455. (1.) *Quisquam*, with the corresponding adjective *ūllus*, is used especially in negative sentences, or sentences implying a negation. Thus : —

Neque ex castrīs Catilīnae quisquam *omnium dīscēsserat*, nor had any one at all deserted from Catiline's camp (Cic.) ; *nec* ūllō *cāsū potest contingere ut* ūlla *intermīssio fīat officī*, nor can it by any chance happen that there be any interruption of the obligation of duty (Cic.) ; *an* quisquam *potest sine perturbātiōne mentis īrāscī?* or can any one indulge in anger without disturbance of his mental equipoise? (Cic., *Tūsc.*, iv., 24, 54) ; *taetrior hĭc tyrannus Syrācūsānīs fuit quam* quisquam *superiōrum*, this tyrant was more loathsome to the people of Syracuse than any of his predecessors (Cic.).

a. Instead of *nōn quisquam*, unless the pronoun is rather emphatic, *nēmō* or *nihil* is used, and similarly *nūllus* instead of *nōn ūllus*. *Nūllus*, besides its adjective use, supplies the place of the genitive and ablative singular and the plural of *nēmō*, and the cases of *nihil* other than nominative and accusative singular.*

b. *Nēmō* is used, not *nūllus*, with adjectives used as substantives ; as, *nēmō Rōmānus*, no Roman.

456. *Quis* (*quī*) is the unemphatic " any," " one," and is used chiefly after *sī, nisi, nē, num,* and the pronouns, as *quō, quantō*, etc. Thus : —

Sī quis *mīrātur*, if any one wonders ; num quis *hōc nēscit?* does not every one know this ? *iūstitiae prīmum mūnus est ut* nē cui quis *noceat*, the first injunction of justice is that one shall harm no one ; *dētrahere* quid *dē* aliquō, to take away something from somebody.

a. After *sī, nisi, nē, num,* the forms *quis* and *quī* are used indifferently as substantives or adjectives ; otherwise, as with the interrogative pronoun, *quis* is substantive, *quī*, adjective.

457. *Aliquis*, some one or other, any one, is less indefinite than *quis*, as is seen especially after *sī, nisi, nē*, etc. Thus : —

Sī *est* aliquī *sēnsus in morte praeclārōrum virōrum*, if

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* There is, however, also a declined form of *nihil*. (Cf. **137**, 1, *a.*)

illustrious men have some consciousness when dead (Cic., *Sēst.*,
62, 131); *timēbat Pompēius omnia* nē aliquid *vōs timērētis*,
Pompey watched all things with anxiety that you might have
no anxiety (Cic.).

a. Aliquis is especially common in the emphatic meaning
some at least. Thus : —

Est hŏc aliquid, *tametsī nōn est satis,* this is something at
least, although it is not enough (Cic., *Caec.,* 15, 47); *multī sine
doctrīnā* aliquid *omnium generum et artium cōnsequontur,*
many without teaching acquire something in all branches of
learning (Cic.).

458. *Quispiam,* some one, is more definite than *aliquis.*
Thus : —

Hērēditās est pecūnia, quae morte alicūius *ad* quempiam
pervenit iūre, an inheritance is money which at some one's
death comes to a person legally (Cic.); *quaeret fortasse* quis-
piam, some one will perhaps ask.

459. *Quīdam,* some particular one, is the most definite
of these pronouns, and implies that a person or thing is
definitely known, though indefinitely described. Thus : —

Quīdam *dē conlēgīs nostrīs,* one of my colleagues (Cic.);
scīs mē quōdam *tempore Metapontum vēnisse tēcum,* you know
that at a certain time I went with you to Metapontum (Cic.).

a. Quīdam often expresses what in English is denoted by
" a sort of ; " as : —

Mīlvō est quoddam *bellum nātūrāle cum corvō,* the kite
has a sort of natural antagonism toward the crow (Cic., *N. D.,*
ii., 49, 125).

460. When only two persons or things are referred to,
the following pronouns are used : —

alter, the other.	*uter ?* which ?
neuter, neither.	*uterque,* both.

Corresponding to the following, if more than two are
referred to : —

alius, another.	*quis ?* who ?
nēmō, nūllus, none.	*quisque,* each.

a. Ambō is used for " both " only when the thing said applies in the same way to the two objects; otherwise *uterque* is used; as : —

Caesar atque Pompēius dīversa sibǐ **ambō** *cōnsǐlia capiunt . . . eōdemque diē* **uterque** *eōrum ex castrīs exercitum ēdūcunt,* Caesar and Pompey both adopt different plans, . . . but on the same day both lead out their armies from camp (Caes., *B. C.*, iii., 30).

b. Alter is used for the English " one's neighbor ; " as : —

Nihil **alterīus** *causā facere,* to do nothing for one's neighbor's sake.

c. The following distinctions should be observed : —

alter	= the other ;	*alterī*	= the other party.
alius	= another ;	*aliī*	= others.
cēterī	= all the others, the rest.		
alteruter	= one or the other.		

Cf. also **449**, 2.

d. For the convenience of the pupil the following series of the words for number is given : —

paucī	= a few, only a few.
aliquot	= some, not many, several.
nōnnūllī	= some (indeterminate).
plūrēs	= several, rather many.
multī	= many.
plūrimī	= very many.
plērīque	= most.
ūnusquisque	= each and all.

Syntax of the Verb.

Tenses.

461. The IMPERFECT, PRESENT, and FUTURE mark an action or event simply as taking place (beginning or continuing) in the PRESENT, PAST, or FUTURE respectively.

462. The PERFECT, PLUPERFECT, and FUTURE PERFECT mark an action or event as COMPLETED.

(1.) The PERFECT marks something as completed either (*a*) in the PRESENT (perfect DEFINITE) or (*b*) in the INDEFINITE PAST (*i. e.*, without reference to any other event — HISTORICAL perfect or AORIST).* Thus : —

(*a.*) [*Nātūra*] *oculōs membrānīs tenuissimīs* **vestīvit** *et* **saepsit**, nature has clothed and protected the eye with a very delicate membrane (Cic., *N. D.*, ii., 57, 142).

(*b.*) *Ita tantum bellum . . . extrēmā hieme* **adparāvit**, *ineunte vēre* **sūscēpit**, *mediā aestāte* **cōnfēcit**, thus he got ready for this great war in the last part of winter, entered upon it at the beginning of spring, and finished it in mid-summer (Cic., *Lēg. Mān.*, 12, 35).

(2.) The PLUPERFECT marks something as completed at or before the beginning of some other PAST action or event.   Thus : —

Pyrrhī temporibus iam Apollō versūs facere **dēsierat**, in the time of Pyrrhus Apollo had already ceased to give oracles (Cic., *Dīv.*, ii., 56, 116).

(3.) The FUTURE PERFECT marks something as completed at or before the time of some other FUTURE action or event.   Thus : —

Cum tū haec. legēs, egŏ Caesarem fortasse **convēnerō**, when you are reading this I shall perhaps have met Caesar.

The following points in the use of the tenses deserve special mention : —

463. Statements which are true of all time, and have therefore a special interest in the present, such as general truths, are expressed by the present tense.   Thus : —

Labor omnia **vincit**, labor conquers all things.

a. Sometimes a general statement, instead of being thus *directly stated* by the present, is *implied* by a perfect (on the principle that what has often happened is the natural thing to

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* The pupil should perhaps be warned that the Romans did not feel this difference as we feel it. Otherwise, they would probably have expressed it by a difference of form.

expect).   The perfect in this use is sometimes called the GNOMIC
perfect, but the general nature of the tense in these cases is
so evidently perfect that a special name seems undesirable.
Thus : —

Avāritia pecūniae studium habet, quam nēmō sapiēns con-
cupīvit, greed involves a zeal for money which no wise man
desires * (Sall., *Cat.*, 11, 3) ; *ob dēbilitātem animī multī pa-
rentēs, multī amīcōs nōnnullī patriam, plērīque autem sē ipsōs
penitus* perdidērunt, through weakness of mind many many utterly
ruin their parents, many their friends, some their country, and
most people themselves (Cic., *Fīn.*, i., 15, 49) ; *nōn domus et
fundus, nōn aeris acervus et aurī aegrōtō dominō* dēdūxit
corpore febrēs, nōn animō cūrās, not houses and lands nor heaps
of coin take away disease from the ailing body of their owner
or care from his mind (Hor., *Epist.*, i., 2, 47).

464. The present and imperfect are often used of
repeated or customary actions, and of attempted or in-
tended actions.   Thus : —

Cottīdiē in senātum venit *Catilīna,* Catiline comes daily to
the Senate ; *haec* audiēbant *anteā, nunc vident,* they used to
hear these things before, now they see them ; *in exsilium* ēiciē-
bam *quem iam ingressum esse in bellum vidēbam?* was I try-
ing to drive into exile a man who I saw had already actually
entered upon war ? (Cic., *Cat.*, ii., 6, 14).

465. The present is used in giving the statements of
past writers whose works are still extant ; as : —

Homērus dīcit *ē Nestoris linguā melle dulciōrem flūxisse
sermōnem,* Homer says that from Nestor's tongue flowed speech
sweeter than honey.

466. The present is sometimes used instead of the
historical perfect in lively narration, to make a more
vivid picture (HISTORICAL present).   Thus : —

Dēsiliunt *ex equīs,* prōvolant *in prīmum,* they spring from
their horses, they fly to the front (Līv., iii., 62, 8).

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* *I. e.,* none ever has desired, and therefore we may infer that none
ever will do so.

467. With *iam dūdum, iam diū, iam prīdem,* and sometimes without these words, the present and imperfect are used, where in English the perfect and pluperfect are preferred, to indicate an action which has been going on some time and is still going on (PRESENT), or which at a certain past time had been and was still going on (IMPERFECT). Thus: —

Iam diū īgnōrō *quid agās,* I have long been in ignorance as to how you are; *tot annōs bellum* gerō, all these years I have been waging war; audiēbat iam dūdum *verba,* he had heard the words for some time.

468. With *dum* (= " while ") the present is regularly used to denote an action going on at the same time as another, even when the two actions belong to past time. Thus: —

Dum *egŏ in Siciliā* sum, *nūlla statua dēiecta est,* while I was in Sicily not a statue was overthrown (Cic., *Verr.,* ii., 66, 161).

NOTE. In the meanings " until " and " as long as," *dum* takes the past tenses for past actions. Also in the meaning " while," if the main verb denotes a *continued* action or state (often in Livy and once or twice earlier).

469. With *postquam* (*posteāquam*), " after," and with the expressions for " as soon as " — *ubĭ, ubĭ prīmum, ut, ut prīmum, cum prīmum, simul āc* (*simul atque* or *simul* alone), — the perfect is the regular tense, though the pluperfect would seem more logically exact. Thus: —

Sed postquam aspexī, *īlicō cōgnōvī,* but after I looked at [it] I recognized it at once (Ter., *Heaut.,* iv., 1, 43); *Pompēius,* ut *equitātum suum pulsum* vīdit, *aciē excēssit,* as soon as Pompey saw his cavalry routed he withdrew from battle (Caes., *B. C.,* iii., 94); cum prīmum *Rōmam* vēnī, *nihil prius faciendum mihĭ putāvī, quam ut tibĭ grātulārer,* as soon as I (had) reached Rome, I thought it my first duty to tender you my congratulations.

a. But the imperfect is used if a situation is to be described as a continued action; the pluperfect, if as the result of an action; as : —

Ut *domum* **redūcēbātur,** *fit obviam eī C. Cūriō,* when he was being escorted home, Gaius Curio met him ; **ut** *ad mare* **excubuerant,** *accēssēre hostēs,* as soon as they had got their guard posted, the enemy drew near.

b. Or if a distinct interval of time has elapsed between the event introduced by *postquam* and the main event, the clause with *postquam* regularly takes the pluperfect ; as : —

Hannibal **annō** **tertiō** **postquam** *domō* **profūgerat** *cum quīnque nāvibus Āfricam accēssit,* in the third year after he had gone into exile, Hannibal went to Africa with five ships (Nep., *Han.,* 8).

Cf. the English use of tenses with "after" and "as soon as."

470. Other cases where a different tense is used in Latin from the one which English would lead us to expect are as follows : —

(1.) In letters sometimes an *imperfect* (or *historical perfect*) is used for the present, or a *pluperfect* for a perfect. The writer thus puts himself at the time when the letter will be read (EPISTOLARY imperfect and pluperfect). Thus : —

Nihil **habēbam** *quod* **scrīberem ;** *neque enim novī quicquam* **audīveram,** I have nothing to write, for I have heard nothing new.

(2.) A *perfect* or *pluperfect* is used in dependent clauses (especially with *cum, sī,* etc.) indicating a customary action or event, where English usage would lead us to expect a present or imperfect.* Thus : —

Cum *ad vīllam* **vēnī,** *hŏc ipsum nihil agere et plānē cēssāre mē dēlectat,* when I come to my country seat, this very doing nothing and absolutely resting delight me (Cic., *Ōr.,* 2, 6) ; **cum** *rosam* **vīderat,** *tum incipere vēr arbitrābātur,* whenever he saw a rose, he thought spring was beginning (Cic., *Verr.,* v., 10, 27).

(3.) In subordinate clauses depending on a past tense and stating something which was true at the time mentioned and is

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* The present or imperfect in the main clause shows the repetition of the act, and the subordinate clause is regarded more directly from the time of the main clause than in English.

still true, the *imperfect* is sometimes used where the present might be expected. Thus : —

Pāstum animantibus largē et cōpiōsē nātūra eum quī cuique aptus **erat** *comparāvit*, nature generously and abundantly prepared for the animals that food which was suited to each (Cic., *N. D.*, ii., 47, 121) ; *vidē, nē, cum omnēs rēctae animī adfectiōnēs virtūtēs adpellentur, nōn sit hŏc proprium nōmen omnium, sed ab eā, quae ūna cēterīs* **excellēbat,** *omnēs nōmi-nātae sint*, see, lest, while all right dispositions of the mind are called virtues, this name does not properly belong to all, but all are named from the one which in itself surpasses all the others (Cic., *Tūsc.*, ii., 18, 43).

(4.) The *imperfect* is sometimes used to express surprise at something just discovered, though it has been going on for some time ; as : —

Ĕheu, pater mī, tū hīc **erās**? ah! father, you here? Cf. also the pluperfect, *haud* **aspexeram,** I didn't see [you] (Ter., *Ad.*, 373).

(5.) The *perfect* is sometimes used instead of a future perfect to indicate vividly what will happen if something else happens (as if it had already happened). Thus : —

[*Brūtus*] *sī cōnservātus erit*, **vīcimus,** if Brutus shall be saved, we have conquered (Cic., *Fam.*, xii., 6, 2).

471. The *perfect* is sometimes used to express what has been the case, but is so no longer. Thus : —

Fuimus *Trōes*, we are no longer Trojans (Verg., *Aen.*, ii., 325) ; *trīste enim est nōmen ipsum carendī quia sŭbicitur haec vīs :* **habuit** *nōn habet*, for the very word "deprivation" is melancholy, because the meaning "had but has no longer" underlies it (Cic., *Tūsc.*, i., 36, 87).

a. In a few verbs the perfect, pluperfect, and future perfect have acquired the meaning of the present, imperfect, and future of a kindred verb. Thus : *nōscō*, find out ; *nōvī*, know (*i. e.*, have found out). So *ōdī* = I hate, *meminī* = I remember.

NOTE. The tenses in Latin are used in general with much greater exactness than in English, and the Romans were particularly fond of the future perfect tense.

SUBJUNCTIVE MOOD.

NOTE. In its original shape in the Indo-European the subjunctive seems to have been a *tense* rather than a *mood*, having about the meaning indicated by the English "am going to." This meaning soon broadened so as to include that kind of indeterminate futurity involved in the ideas which we express by "may," "could," "would," etc. It is this quality in the mood as we find it in Latin which explains the absence of special future tense forms,* and which is also at the bottom of the distinction which grew up between the subjunctive and the indicative; namely, that while the indicative represents a thing as a *fact* of the past, present, or future, the subjunctive came to mark a thing as something conceived in the mind merely (*i. e.*, as something which might or would be a fact, if the thinker's idea should be realized). This notion of indeterminate futurity is more or less distinctly traceable in the four uses of the subjunctive in Independent Sentences. (See 472–475.)

SUBJUNCTIVE IN INDEPENDENT SENTENCES.

Hortatory Subjunctive.

472. The HORTATORY subjunctive expresses (1) an EXHORTATION or ENTREATY; (2) a COMMAND or PROHIBITION; (3) an OBLIGATION; (4) a CONCESSION. The negative is *nē*. Thus: —

(1.) **Meminerimus** *etiam adversus īnfimōs iūstitiam esse servandam*, let us remember that justice must be observed even towards the humblest (Cic., *Off.*, i., 13, 41).

(2.) *Vīribus* **ūtāre**, *dum adsint, cum absint*, **nē requīrās**, use your strength while it lasts, but when it is gone do not pine for it (Cic., *Sen.*, 10, 33); *suum quisque* **nōscat** *ingenium*, let every one study his own temperament; *dōnīs impiī* **nē** *plācāre* **audeant** *deōs*, let not the impious venture to try to propitiate

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* If it was desirable to guard against a possible ambiguity, or to emphasize distinctly the notion of futurity, the Romans used periphrastic forms (*factūrus sim, essem,* etc.).

the gods with gifts (Cic.); *nihil incommodō valētūdinis tuae* fēceris, do nothing prejudicial to your health (Cic.).

(3.) *Ut homōst, ita mōrem* gerās, you must regulate your conduct by the character of your master (*i. e.*, like master, like man) (Ter., *Ad.*, 431); *quae hīc erant,* cūrārēs, you should have looked out for what were here (Ter., *Hec.*, 230); *nē popōscissēs*, you should not have asked (Cic., *Att.*, ii., 1, 3).

(4.) *Sed* ierit *ad bellum,* dissēnserit *nōn ā tē sōlum, vērum etiam ā frātribus: hī tē ōrant tuī*, but grant that he went to the war, that he took the other side not only from you but also from his brothers: they — and they were on your side — beg you [to spare him] (Cic., *Lig.*, 12, 35); nē sint *in senectūte vīrēs: nē postulantur quidem vīrēs ā senectūte*, suppose there is no strength in old age: neither is strength demanded from old age (Cic., *Sen.*, 11, 34); *deciēs centēna* dedissēs *huic parcō paucīs contentō*, suppose you had given this frugal fellow whose wants are few some million or so (Hor., *Sat.*, i., 3, 15).

a. The singular of the second person of the present tense is not used, until after Livy's time, for *commands, exhortations,* or *prohibitions,* unless the subject is indefinite (*i. e.*, "you" = "any one"). (Cf. the examples.)

b. In the perfect tense the second person is used in *commands* and *exhortations* only when they are negative (*i. e.*, when they are really *prohibitions*). The imperative is used for positive commands, etc. (See 527.)

c. The perfect and pluperfect differ from the present and imperfect respectively only in the greater precision which comes from the notion of *completed* action, but even this distinction in the case of the present and perfect is almost intangibly subtle.

d. Commands, exhortations, entreaties, and prohibitions naturally occur only in the primary tenses (present and perfect).

Optative Subjunctive.

473. The OPTATIVE subjunctive is used to express a wish, sometimes alone, sometimes with *utinam* or *ut,* "O that!" The negative is nē. Thus: —

Valeant *cīvēs meī,* **sint** *incolumēs,* **sint** *beātī,* may my countrymen prosper in safety and happiness (Cic., *Mil.,* 34, 93) ; **nē vīvam** *sī sciō,* may I die, if I know (Cic., *Att.,* iv., 16) ; *falsus* **utinam** *vātēs* **sim,** oh, may I prove mistaken in my prophecy! (Līv., xxi., 10, 10) ; **utinam** *P. Clōdius* **vīveret,** would that Publius Clodius were living ! (Cic., *Mil.,* 38, 103) ; **utinam** *mē mortuum* **vīdissēs,** would that you had seen me dead (Cic., *Q. Fr.,* i., 3, 1).

a. The present and perfect imply nothing as to the fulfillment of the wish, but the perfect is chiefly confined to early Latin and the poets.   The imperfect implies the non-fulfillment of the wish in present time, the pluperfect in past time.

b. Utinam or *ut* is almost always used when the tense is imperfect or pluperfect.   These particles tend to give more formality or solemnity to the expression of the wish.

c. Sometimes instead of the simple subjunctive, *velim, nōlim, mālim, vellem, nōllem, māllem,* or *cuperem,* is used with the substance of the wish added in the infinitive or subjunctive. Thus : —

Tuam mihĭ **darī velim,** *Cotta, ēloquentiam,* I wish your eloquence might be given me, Cotta (Cic., *N. D.,* ii., 59, 147) ; **vellem adesse posset** *Panaetius,* would that Panaetius could be here now.

NOTE.   Here *velim, nōllem,* etc., are potential subjunctives (see **474**). For the dependent subjunctive (like *posset* in the second example), see **491**.

Potential Subjunctive.

474.   The POTENTIAL subjunctive is used to express the shades of *possibility* and kindred ideas indicated in English by an unemphatic " may," " might," " can," " could," or " would."   The negative is *nōn (haud,* etc.). Thus : —

Hĭc **quaerat** *quispiam,* at this point some one may ask (Cic., *N. D.,* ii., 53, 133) ; *Platōnem* **nec** *nimis valdē* **nec** *nimis saepe* **laudāveris,** you cannot [could not] praise Plato too highly or too often (Cic., *Lēgg.,* iii., 1, 1) ; *hŏc sine ūllā dubitātiōne*

cōnfīrmāverim *ēloquentiam rem esse omnium difficillimam,*
this I would venture to assert without any hesitation, that elo-
quence is the hardest thing in the world [to acquire] (Cic.,
Brūt., 6, 25) ; *itaque* haud *facile* discernerēs *utrum impe-
rātōrī an exercituī cārior esset,* therefore you could not easily
tell whether he [Hannibal] was dearer to the general or to the
army (Līv., xxi., 4, 3) ; *nūlla profectō alia gēns tantā mōle
clādis* nōn obruta esset, any other nation would have been
buried beneath such a mass of disaster (Līv., xxii., 54, 10).

a. The primary tenses are used when the situation referred
to is present, the secondary tenses when a past situation is in-
volved. The distinction between the perfect and pluperfect on
the one hand and the present and imperfect on the other is the
same as in the hortatory use of the subjunctive. (See 472, *c.*)

b. The potential subjunctive is often used to put a statement
mildly for courtesy's sake, and is then called by the special
name *Subiūnctīvus modestiae.* Thus : —

Pāce tuā, patria, dīxerim, with your permission, O my
country, I would say (Cic., *Mil.,* 38, 103) ; haud sciam *an,* I
could not tell whether (Cic., *Tūsc.,* iii., 24, 55). Cf. also the
third example, above (*cōnfīrmāverim*).

c. The second person singular of a general subject (" you " =
" one," " anybody ") is especially common : as : —

Quem neque glōria neque perīcula excitant, nēquīquam hor-
tēre. him, whom neither glory nor danger rouses, you will ex-
hort in vain (Sall., *Cat.,* 58, 2). Cf. also the second example,
above (*laudāveris*).

d. If the potential idea is to be brought out emphatically, the
verbs *possum,* can, and *licet,* may, are used. With these and
similar verbs, as *dēbeō, oportet,* etc., and with adjectives of like
meaning used with *sum,* sometimes also others, the indicative is
often used where a potential subjunctive might be expected. The
potential idea is here sufficiently indicated by the meaning of
the word used. Thus : —

Perturbātiōnēs animōrum poteram *mōrbōs appellāre, sed
nōn convenīret ad omnia,* I might call disturbances of the soul

diseases, but [the word] would not apply to all cases (Cic., *Fīn.*, iii., 10, 35) ; *quantō* **melius fuerat**, *in hōc prōmissum patris nōn esse servātum*, how much better it would have been in this case for the father's promise not to have been kept (Cic., *Off.*, iii., 25, 94) ; **fuit tantī**, *mihĭ crēde ; habērēs quod dēfenderēs*, it would have been worth the price, believe me ; you would have some defense ; **possum** *persequī permulta oblectāmenta rērum rūsticārum, sed ea ipsa, quae dīxī, sentiō fuisse longiōra*, I might tell of very many delights of farming, but I feel that what I have said has itself been rather long (Cic., *Sen.*, 16, 55) ; **longum est** *ea dīcere ; sed hŏc breve dīcam*, it were a long task to say that, but this I will say briefly (Cic., *Sēst.*, 5, 12).

NOTE. The *present* indicative is thus often used where in English the *past* potential is preferred, as in the last two examples.

Dubitative Subjunctive.

475. The DUBITATIVE subjunctive is used to put a question for rhetorical effect, where no answer is expected. Thus : —

Quid **faciam**, what can I do? (Hor., *Sat.*, ii., 1, 24) ; *quid* **facerem**, what could I do ? (Verg., *Ec.*, i., 40) ; *quid hōc homine* **faciātis**, what would you do with such a man ? *sed quaerō ā tē, cūr C. Cornēlium nōn* **dēfenderem**, but I ask you, why should I not have undertaken the defense of Gaius Cornelius ? (Cic., *Vat.*, 2, 5) ; *egŏ tē vidēre* **nōluerim**, I unwilling to see you ?

a. The present (or future) applies to a present situation, the imperfect and (rare) perfect to a past situation. Furthermore, in questions in positive form the present implies doubt simply, the imperfect implies that no other course than the one adopted was natural or possible. Questions in negative form imply that the doubt suggested is too preposterous to consider. (Cf. the examples.)

NOTE. The potential and dubitative subjunctives may, of course, occur in dependent clauses, especially in indirect questions. Thus : —

Hōc spatiō plūra facinora in sē victī ēdidērunt quam īnfēstī **edidissent** *victōrēs*, during this time the conquered performed more hostile acts against

themselves than angry conquerors would have done (Lĭv., xxxi., 18, 8);
pudet; nec quid agam *neque quid huic* respondeam *sciō*, I am ashamed,
and know not what to do or what answer to give him (Ter., *Ad.*, 485)

Cf. also the Constructions of Indirect Discourse, **514** ff.

For Concessive Dependent Clauses see **478–480**.

Subjunctive in Dependent Clauses.

Conditional Sentences.

NOTE. The clause containing the condition proper (*i. e.*, the "if"
clause) is called the PROTASIS, the other clause the APODOSIS or conclu-
sion.

476. (1.) The INDICATIVE is used in conditional
sentences to denote what is, was, or will be true, if some-
thing else is, was, or shall be true.

(2.) The SUBJUNCTIVE is used in conditional sentences
to denote what would be or would have been true, if
something else were, should be, or had been true.

a. With the indicative, therefore, the supposed case is treated
as a *fact*, as to the existence of which the speaker or writer is
uncertain; with the primary tenses of the subjunctive the sup-
posed case is treated as something merely *assumed* for argu-
ment; with the secondary tenses of the subjunctive the supposed
case is treated as *not a fact*.

b. The perfect subjunctive differs from the present only in
marking *completed* action. The imperfect refers to present
time or to a state or continued action in the past ; the pluperfect
to past time.

NOTE. The indicative implies nothing as to the reality of the *protasis*,
but ASSERTS the reality of the *apodosis*, if the reality of the *protasis* be
granted. The primary tenses of the subjunctive, in representing the case
as merely assumed, hint that it is not actual, but indicate nothing as to its
probability or even possibility, except that in so far as they involve a refer-
ence to the future they do not mark the case as distinctly impossible. The
secondary tenses of the subjunctive mark the case distinctly as *not actual*,
and are the only tenses that can be used when the supposed case is impos-
sible, although they do not themselves *mark* it as impossible or even im-
probable. Thus : —

477. INDICATIVE.

Sī *id* **facis,** *hodiē postrē-mum mē* **vidēs,** if this is what you are doing you see me to-day for the last time (Ter., *And.*, 322).

Quid? **sī** *tyrannidem oc-cupāre,* **sī** *patriam prōdere* **cōnābitur** *pater,* **silēbitne** *fīlius?* again, if a father attempt to make himself ruler unconstitutionally, if he try to betray his country, will the son keep silent about it? (Cic., *Off.*, iii., 23, 90).

Sī *mihĭ bonā rē pūblicā fruī nōn* **licuerit,** *at* **carēbō** *malā,* if I may not enjoy a good government I shall at least not live under a bad one (Cic., *Mil.*, 34, 93).

Ratiōnem antīquī philo-sophī sententiae suae nōn fere **reddēbant, nisi** *quid* **erat** *numerīs aut dēscrīptiōnibus explicandum,* the philosophers of old were not in the habit of giving an account of their opinions unless they had to ex-plain something by arithmetic or geometry (Cic., *Tūsc.*, i., 17, 38).

Sīc agam: **sī** *quid vēnāle* **habuit** *Hēius,* **sī** *id, quantī aestimābat, tantī* **vendidit, dēsinō** *quaerere cūr ēmeris,*

SUBJUNCTIVE.

Egŏ **sī** *Scīpiōnis dēsīde-riō mē movērī* **negem, men-tiar,** if I should say that I was not affected by a longing for Scipio, I should lie (Cic., *Am.*, 3, 10).

Sī *gladium quis apud tē sānā mente* **dēposuerit, re-petat** *īnsāniēns, reddere pec-cātum* **sit,** if anybody should, being in sound mind, put a sword into your keeping and demand it in a fit of insanity, it would be wrong to return it (Cic., *Off.*, iii., 25, 95).

Sī *aut collēgam, id quod* **māllem,** *tuī similem, L. Aemi-lī,* **habērēs,** *aut tū collēgae tuī* **essēs** *similis, supervacānea esset ōrātiō mea,* if you had, as I should prefer, a colleague like yourself, Lucius Aemilius, or if you were like your col-league, my words would be su-perfluous (Līv., xxii., 39, 1).

Nunc quemadmodum au-diar sentiō, at tum **sī dīce-rem,** *nōn* **audīrer,** I see how attentively I am listened to now, but if I had spoken then I should not have been listened to (Cic., *Clu.*, 29, 80).

Sī *Metellī fideī* **diffīsus essem,** *iūdicem eum nōn* **re-tinuissem,** if I had distrusted

I will put it in this way : if Heius had anything to sell, and if he sold it for as much as he asked, I stop inquiring why you bought it (Cic., *Verr.*, iv., 5, 10).

Vel officiō, sī *quid* dēbuerat, *vel errōrī,* sī *quid* nēscierat, *satisfactum esse* dūxit, he thought he had met all the demands of allegiance if he had owed any, and had made good his error if through ignorance he had made any (Cic., *Dēiot.*, 5, 13).

the honor of Metellus, I should not have retained him upon the jury (cf. Cic., *Verr.. Act* 1, 31).

Ergō egŏ nisi peperissem, *Rōma nōn* oppūgnārētur ; nisi *fīlium* habērem, *lībera in līberā patriā* mortua essem, therefore, if I had not been a mother, Rome would not be under siege ; if I did not have a son, I should have died in freedom in a free country (Līv., ii., 40).

a. The idea of non-fulfillment is not inherent in the secondary tenses of the subjunctive themselves. This idea comes from the feeling that the past is settled and irrevocable, and thus when a supposed case is referred to the past there is a much stronger feeling that the real state of the case was different than when a supposed case is referred to the present or future. It occasionally happens, however, that a supposition is thrown into the past without any implication as to its fulfillment, and then the secondary tenses of the subjunctive are still used in Latin. Thus : —

Sī conlibuisset, *ab ōvō ūsque ad māla* citāret " *iō Bacchae*," if the fancy had seized him, he would shout " Ho ! Bacchants," till he dropped * (Hor., *Sat.*, i., 3, 6).

b. The distinction between the primary and secondary tenses as to the implication of non-fulfillment had not yet become fully established in the times of Plautus and Terence, and the present in their plays sometimes occurs of unfulfilled conditions. Thus : —

* Literally, from the egg to the apples, *i. e.*, from beginning to end. Cf., in English, " from the soup to the fruit course."

For the much commoner occurrence of this use in Indirect Discourse (real or implied), see **516.**

Adsum : nam **sī absim,** *haud* **recūsem,** *quīn mihĭ male sit, mel meum,* I am here, for if I were away, I should make no objection to its going hard with me, my honey (Plaut., *Curc.,* 164) ; *tū* **sī** *hīc* **sīs,** *aliter* **sentiās,** if you were in my shoes, you would feel differently (Ter., *And.,* 310).

c. With verbs like *possum, dēbeō, licet,* etc., and other expressions which in themselves denote necessity, possibility, power, duty, and the like, the indicative (imperfect, perfect, or pluperfect) is regularly used in classical Latin in the apodoses of conditions contrary to fact, where with other verbs the imperfect or pluperfect subjunctive is used. Thus : —

Quod esse caput **dēbēbat, sī** *probārī* **posset,** and this ought to be the main point, if it could be proved [as it cannot] (Cic., *Fīn.,* iv., 23) ; **sī** *ūnum diem* **morātī essētis, moriendum** *omnibus* **fuit,** if you had delayed a single day, all would have had to die ; **sī** *mihĭ nōndum aetās vacātiōnem* **daret** *tamen* **aequum erat** *mē dīmittī,* if my age did not yet justify my exemption (as it does), yet it were just that I should be discharged.

Cf. also, under Potential Subjunctive, **474,** *d.*

d. GENERAL CONDITIONS (*i. e.,* such as denote what repeatedly or always happens under certain circumstances) are expressed in Latin by the indicative, except in the two following cases : —

(1.) The protasis has the subjunctive in the second person singular of the present when the subject is indefinite (*i. e.,* " you " = " any one "), while in the other persons the indicative is employed, however general the application of the thing said. Thus : —

[*Mēns quoque et animus,*] **nisi** *tamquam lūminī oleum* **īnstīllēs,** *exstinguuntur senectūte,* unless you drop oil into the lamp of the mind and soul, so to speak, their light goes out in old age (Cic., *Sen.,* 11, 36) ; but, *parvī sunt forīs arma,* **nisi est** *cōnsilium domī,* prowess of arms abroad is of little worth unless there be wisdom at home (Cic., *Off.,* i., 22, 76).

(2.) If the general condition refers to the past, the protasis

has the imperfect (or pluperfect) subjunctive in the Augustan poets and later writers of both verse and prose, where the republican writers use the indicative.   Thus : —

Accūsātōrēs, **sī** *facultās* **incideret**, *poenīs adficiēbantur*, the accusers were [in every case] visited with punishment, if opportunity offered (Tac., *Ann.*, vi., 30) ; but, **si** *quod* **erat** *grande vās aut māius opus inventum, laetī adferēbant*, if any large vase or considerable work of art was found, they carried it to him [Verres] with joy (Cic., *Verr.*, iv., 21, 47).

NOTE.   The subjunctive in case (2) is a product of Greek influence. It will be seen that in both (1) and (2) the apodosis has the indicative. (Cf. also **508**, and **510**, 1.)

e. The protasis may be implied in some other form of expression.   Thus : —

Rogēs *mē, quālem nātūram deōrum esse dūcam, nihil fortasse* **respondeam**, ask me what I think the nature of the gods is, and I shall perhaps have no answer to make (Cic., *N. D.*, i., 21, 57) ; *nam* **absque te esset,** *hodiē numquam ad sōlem occāsum* **vīverem**, for had it not been for you, I should never have lived·to see the sun set to-day (Plaut., *Menn.*, 1024) ; *nōn mihĭ,* **nisi admonitō, vēnisset** *in mentem*, I should not have thought [of it] unless reminded (Cic., *dē Ōr.*. ii., 42, **180**) ; *nēmō umquam,* **sine māgnā spē immortālitātis,** *sē prō patriā* **offerret** *ad mortem*, no one would ever expose himself to death for his country without a great hope of immortal glory [such as he now has] (Cic., *Tūsc.*, i., 15, 32).

NOTE.   In the development of language coördinate sentences were earlier than the subordinate constructions.   This is well illustrated in such a sentence as the first example under *e.*   It is but one step from **rogēs** *mē, nihil respondeam*, to **sī** *mē* **rogēs,** *nihil respondeam*.   The protasis in all subjunctive conditions was in this way developed from the hortatory subjunctive, while the apodosis grew from the potential use, the two being collateral offshoots from the original notion of indeterminate futurity.

f. So one form of expression may be used in the protasis, another in the apodosis ; and shades of meaning are thus sometimes indicated, especially by the poets, which can hardly be retained in an English translation.   Thus : —

Atque adeō, **sī** *facere* **possim,** *pietās* **prohibet,** and in fact filial affection prevents, supposing I could do it (Plaut., *Ps.,* 290); *cantus et ē currū Lūnam dēdūcere temptat, et* **faceret, sī** *nōn aera repulsa* **sonent,** incantation tries to draw down the moon from her chariot, and would do it if the cymbals were not beaten till the echo [prevented] (Tib., i., 8, 21) ; **sī volēbās** *participāri,* **auferrēs** *dīmidium domum,* if you wanted to take a share, you might take half home (Pl., *Truc.,* iv., 2, 55) ; **mīrer, sī** *vāna vestra auctōritās ad plēbem* **est,** I should wonder if your influence counts for nothing with the commons (Līv., iii., 21, 4) ; **sī** *ipsa ratiō minus* **perficiet,** *ut mortem neglegere possīmus, at vīta ācta* **perficiat,** *ut satis superque vīxisse videāmur,* if Reason herself does not make me indifferent to death, yet the experience of life would make me seem to have lived quite long enough (Cic., *Tūsc.,* i., 45, 109) ; *Flāvī, dēliciās tuās Catullō,* **nei sint** *inlepidae atque inēlegantēs,* **vellēs** *dīcere nec tacēre* **possēs,** you would want to tell Catullus of your love, Flavius, and could not keep silent unless she be sordid and not very nice (Cat., 6, 1 ff).

Concessive Clauses.

478. With *sī, sī māximē, etsī, tametsī, etiam sī,* concessive clauses take the indicative or subjunctive under precisely the same circumstances as conditional clauses with *sī.* Thus : —

<table>
<tr><td align="center">INDICATIVE.</td><td align="center">SUBJUNCTIVE.</td></tr>
<tr><td>

In quibus **sī** *moderātiō illa, quae in nostrīs solet esse cōnsulibus,* **nōn fuit,** *at* **fuit** *pompa,* **fuit** *speciēs,* even if they had not that evenness of character which our consuls are wont to have, yet they had an impressive dignity of manner (Cic., *Pīs.,* 11, 24).

Nam **sī** *egŏ dīgna hāc con-*

</td><td>

Sī *haec nōn gesta* **audīrētis,** *sed pīcta* **vidērētis,** *tamen* **appārēret** *uter esset īnsidiātor,* even if you were not listening to these things as events described, but were looking at them delineated in color, yet you could tell which was the one who laid the snare (Cic., *Mil.,* 20, 54).

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tumēliā sum **māxumē**, *at tū indīgnus, quī* facerēs *tamen,* for even though I deserve this insult ever so much, yet you were not the one to put it upon me (Ter., *Eun.*, 865).

Caesar, etsī *nōndum eōrum cōnsilia* cōgnōverat, *tamen ex eō, quod obsidēs dare intermīserant, fore id, quod accidit,* sūspicābātur, although Caesar had not yet discovered their designs, yet from the fact that they had neglected to send the usual hostages, he began to suspect what proved to be the case (Caes., *B. G.*, iv., 31).

Tametsī *statim vīcisse dēbeō, tamen dē meō iūre* dēcēdam, although an immediate victory is rightfully mine, I will retire from my right (Cic., *Rōsc. Am.*, 27, 73).

Quod crebrō [*quis*] *videt, nōn* mīrātur, etiam sī *cūr fīat* nēscit, what one sees frequently he does not marvel at, even if he does not know its cause (Cic., *Dīv.*, ii., 22, 49).

Etiam sī *quid scrībās* nōn habēbis, *scrībitō tamen,* even though you (shall) have nothing to write, nevertheless write (Cic., *Fam.*, xvi., 26, 2).

Nam ista vēritās etiam sī *iūcunda nōn* est, *mihĭ tamen grāta est,* for that truth, al-

Neque enim, sī **māximē** statuae dēiectae essent, *eās egŏ vōbīs possem iacentēs ōstendere,* for even if the statues were altogether scattered upon the ground, I could not show them to you, as they lay there (Cic., *Verr.*, ii., 68, 164).

Etsī *nihil aliud Sullae nisi cōnsulātum* abstulissētis, *tamen eō contentōs vōs esse* oportēbat, though you had taken nothing else from Sulla than the consulship, yet you ought to be satisfied with that (Cic., *Sull.*, 32, 90).

Sed tametsī *iam ita* cōnstituissēs, *ut abesse perpetuō māllēs quam ea, quae nōllēs, vidēre, tamen id cōgitāre* dēbērēs, but although you had already made up your mind to stay away forever rather than see what you would rather not see, yet you ought to bear this point in mind (Cic., *Fam.*, iv., 7, 4).

Etiam sī nōbilitātum nōn sit, *tamen honestum* sit, *quodque vērē dīcimus,* etiam sī *āu nūllō* laudētur, *nātūrā esse laudābile,* even though it should not be stamped as noble, yet it would be worthy of respect and a thing which we truly call praiseworthy in its

though it is unpleasant, I am yet glad to hear (Cic., *Att.*, iii., 24, 2).

nature, even though no one should praise it (Cic., *Off.*, i., 4, 14).

479. Concessive clauses are also introduced by *licet, ut, quamvīs,* and *quamquam.* Of these : —

480. (1.) Clauses with *licet* or *ut* take the subjunctive.

(2.) Clauses with *quamquam* take the indicative in classical Latin, the subjunctive later, while clauses with *quamvīs* take the subjunctive in classical Latin and the indicative later.* Thus : —

<div style="display: flex;">

INDICATIVE.

Rōmānī, quamquam *itinere et proeliō fessī* erant, *tamen Metellō īnstrūctī intentīque obviam prōcēdunt,* although the Romans were weary with the march and the battle, yet they went forth against Metellus drawn up in good order and on the alert (Sall., *Iug.*, 53, 5).

Quamquam *in utrōque vestrum summum esse ingenium studiumque* perspexī, *tamen haec, quae sunt in speciē posita, in tē, Sulpicī, dīvīna sunt,* although I have seen in both of you very great ability and zeal, yet in this matter of beauty of style you, Sulpicius, are divine (Cic., *dē Ōr.*, i., 29, 131).

SUBJUNCTIVE.

Sed omnia licet concurrant, *Īdūs Mārtiae cōnsōlantur,* but though all [horrors] should unite against me, yet the 15th of March is a consolation (Cic., *Att.*, xiv., 4, 2).

Ut *enim nēminem alium nisi T. Patinam familiārissimum suum* rogāsset, *scīre potuit,* for even though he had asked no one but his dear friend Titus Patina, he might have known (Cic., *Mil.*, 17, 46).

Quamquam *enim* sint† *in quibusdam malīs, tamen hŏc nōmen beātī longē et lātē patet,* for though they may be in some misfortune, yet this word "happy" is one of far-

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* In *very* late Latin *licet* also is found with the indicative.

† In this and the few other cases in which Cicero uses the subjunctive in a *quamquam* clause, the subjunctive is *potential,* and not influenced by the concessive character of the sentence.   (Cf. the translation.)

Quamvīs est *enim omnis hyperbolē ūltrā fīnem, nōn tamen esse dēbet ūltrā modum,* for although all hyperbole means overstepping the line, yet it should not go beyond all bounds (Quint., viii., 6, 73).

reaching import (Cic., *Tūsc.,* v., 30, 85).

Quamvīs sīs *molestus, nunquam tē esse cōnfitēbor malum,* for although you are annoying, I will never admit that you are bad (Cic., *Tūsc.,* ii., 25, 61).

NOTE. The concessive clauses with *quamvīs* and *ut* are of hortatory origin, *quamvīs* meaning "however much," and *ut,* "how;" *licet* is really an impersonal verb, and the subjunctive was at first a coördinate potential subjunctive (cf. **491**) ; *quamquam* introduces regularly something granted to be a fact, and therefore naturally has the indicative.

a. Quamvīs, in its earlier meanings "however," "as much as you please," etc., is used to modify some particular adjective or adverb, and then has no effect upon the mood of the verb. Thus : —

Quasi vērō mihĭ difficile sit, **quamvīs** *multōs nōminātim prōferre,* just as if it would be hard for me to mention by name as many as you please (Cic., *Rōsc. Am.,* 16, 47) ; *doctōrum est ista cōnsuētūdō eaque Graecōrum, ut eīs pōnātur dē quō disputent* **quamvīs** *subitō,* it is the professional philosophers, and that, too, Greek ones, who have that habit of letting a subject be proposed to them for discussion however suddenly (Cic., *Am.,* 5, 17).

So, **quamvīs** *licet īnsectēmur Stōicōs metuō nē sōlī philosophī sint,* for though we attack the Stoics as much as you please, I fear they are the only real philosophers (Cic., *Tūsc.,* iv., 24, 53).

b. Quamquam and *etsī,* often, *tametsī,* rarely, are used with independent sentences to add a sort of correction to what has been said, as is done in English by "and yet." Thus : —

Quamquam *quid opus est in hōc philosophārī,* and yet, what need is there of philosophizing on this subject ? (Cic., *Tūsc.,* i., 37, 89) ; *hārum duārum condiciōnum nunc utram mālīs vidē;* **etsī** *cōnsilium, quod cēpī, rēctum esse et tūtum*

sciō, now see which of these two propositions you prefer; and yet the plan which I have formed I know is sound and safe. (Ter., *Heaut.,* 327).

c. Etsī, quamquam, and *quamvīs* are used rarely in classical writers, but very commonly in Tacitus and the later authors (like "although" in English), with participles, *etsī* and *quamquam* also with adjectives, without any verb.   Thus : —

Quā rē omnī ratiōne esse interdiū perrum pendum; **etsī aliquō acceptō dētrīmentō,** *tamen summā exercitūs salvā locum, quem petant, capī posse,* [that] therefore on all accounts they must break through by daylight, and although some loss might be experienced, yet with the main body of the army unhurt, the place they were making for could be taken (Caes., *B. C.,* i., 67) ; *lōrīcam induit linteam,* **quamquam** *haud* **dissimulāns** *parum adversus tot mūcrōnēs prōfutūram,* he [Galba] put on a canvas breastplate, though perfectly well aware that it would be of little use against so many sword points (Suēt., *Galba,* 19) ; *haec,* **mīra quamquam,** *fidem ex eō trahēbant,* these things, wonderful though they were, induced belief from the fact (Tac., *An.,* vi., 30) ; *mēne nōn prīmum cum Pompēiō, quālicumque cōnsiliō suō, deinde cum bonīs esse,* **quamvīs** *causā temerē* **īnstitūtā,** I not be, in the first place, on Pompey's side whatever his design, and afterwards on the right side, although they had not managed their course with discretion ? (Cic., *Att.,* ix., 6, 4).

Clauses with Particles of Comparison.

481. (1.) Clauses of comparison take the indicative when the comparison is simply stated as a fact.

(2.) They take the subjunctive when the comparison is put as a *supposed case.*   *Sī* is then usually added to the particle of comparison; as, *tamquam sī, quasi, ut sī, velut sī, āc sī.*   Thus : —

INDICATIVE.

Illud tē hortor, ut, **tam-quam** *poētae bonī* **solent,** *sīc tū in extrēmā parte mūneris tuī dīligentissimus sīs,* this I urge upon you: just as good poets are in the habit of doing, so do you exercise especial care in the last part of your task (Cic., *Q. Fr.,* i., 1, 46).

Quasi *pōma ex arbori-bus, crūda sī sunt, vix* **ēvel-luntur,** *sī mātūra et cocta, dēcidunt, sīc vītam adulēscen-tibus vīs aufert,* as fruit when unripe is torn with difficulty from its tree, but when it is fully ripe falls, so force is neces-sary to take away life from the young (Cic., *Sen.,* 19, 71).

Est ita, **ut dīcitur,** it is as it is said to be.

Haec **sicut exposuī,** *ita gesta sunt,* these things took place as I have set forth (Cic., *Mil.,* 11, 30).

Ut *sēmentem* **fēceris,** *ita metēs,* as thou sowest, so shalt thou reap (Cic., *dē Ōr.,* ii., 65, 261).

Longē alia nōbīs āc tū **scrīpserās** *nūntiantur,* the accounts told me are far other than you wrote (Cic., *Att.,* xi., 10, 2).

Pergrātum mihī fēceris, sī **quemadmodum soles** *dē cēterīs rēbus cum ex tē*

SUBJUNCTIVE.

Vērum hominēs corruptī superbiā ita aetātem agunt, **quasi** *vostrōs honōrēs* **con-temnant;** *ita hōs petunt,* **quasi** *honestē* **vīxerint,** but men have become spoiled by arrogance and conduct them-selves as if they scorned your offices, but sue for them as if they lived respectable lives (Sall., *Iug.,* 85, 19).

Quī **quasi** *sua rēs aut honōs* **agātur,** *ita dīligenter Sex. Naevī studiō et cupiditātī mōrem gerunt,* who devote themselves to accomplishing the zealous and eager desires of Sextus Naevius with as much energy as if their own interests or honors were at stake (Cic., *Quīnc.,* 2, 9).

Tantus patrēs metus dē summā rērum cēpit, **velut sī** *iam ad portās hostis* **esset,** as great a fear for the govern-ment seized upon the senators as if the enemy were already at the gates (Līv., xxi., 16, 2).

At accūsat C. Cornēlī fī-lius, et id aequē valēre dēbet, **āc sī** *pater* **indicāret,** but the son of Gaius Cornelius is the accuser, and that ought to have as much weight as if the father were giving testimony (Cic., *Sull.,* 18, 51).

Tamquam clausa sit

quaeritur, sīc dē amīcitiā dis-putāris quid sentiās, I shall be very much obliged to you if you tell us what you think about friendship, in the same way you are wont to discuss other topics, when you are asked about them (Cic., *Am.,* iv., 16).

Asia, sīc nihil perfertur ad nōs, we fail to get any news as completely as if Asia were blockaded (Cic., *Fam.*, xii., 9).

Ut sī *bonō animō* **fēcis-sent** *laudāvit cōnsilium eō-rum*, he [Agesilaus] praised their scheme, just as if they had acted with good intentions (Nep., *Āgēs.*, 6, 2).

a. In subjunctive clauses of comparison, if the supposed comparison applies to the present (or future), the primary tenses are used; if to the past, the secondary tenses. The perfect and pluperfect indicate, of course, *completed* action. Occasionally, however, the imperfect is used referring to present time, when the comparison involves something impossible or very unnatural, as in the fourth example above.

For Comparative Clauses with *Quam* = " than," see **498**, and **516**, *e.*

Clauses of Purpose (Final Clauses).

482. The SUBJUNCTIVE OF PURPOSE is introduced : —

(1.) By the conjunctions *ut*, that, and *nē*, that not, lest (occasionally *ut nē*). To connect two clauses of purpose *nēve* (*neu*) is used for " and not " as well as " or not " " nor." Thus : —

Ēsse oportet **ut vīvās** ; *nōn vīvere* **ut edās**, you must eat in order to live, not live in order to eat (Cornif., *Heren.*, iv., 28, **39**) ; **nē** *qua ēius adventūs procul sīgnificātiō* **fīat**, that no indication of his arrival may be made at a distance (Caes., *B. G.*, vi., 29) ; *excitanda est dīligentia*, **ut nē** *quid neglegenter* **agāmus**, we must rouse up our energy so as to do nothing carelessly ; **ut** *vetera exempla* **relinquam**, **nēve** *eōrum aliquem quī vīvunt* **nōminem**, to leave examples from old times and yet not name any of the living (Cic., *Sēst.*, 47, **101**).

(2.) By a relative pronoun or adverb ; as, *quī, unde,* etc. Thus : —

Ea **quī cōnficeret** *Gāium Trebōnium lēgātum relinquit,*

he leaves his lieutenant Gaius Trebonius to attend to these
things (Caes., *B. G.*, vii., 11) ; *scrībēbat tamen ōrātiōnēs* **quās**
aliī **dīcerent**, yet he used to write speeches for others to deliver
(Cic., *Brūt.*, 56, 206) ; *hominī nātūra ratiōnem dedit*, **quā re-
gerentur** *animī adpetītūs*, to man Nature has given reason, to
govern the desires of the mind (cf. Cic., *N. D.*, ii., 12, 34) ;
quasi iam dīvīnārem, id quod accidit, illō exstīnctō, fore **unde
dīscerem** *nēminem*, as if I already had a presentiment of what
proved to be the case, that after his death there would be
nobody from whom I could learn (for me to learn from) (Cic.,
Sen., 4, 12) ; *habēbam* **quō cōnfugerem**, I had a refuge to
flee to (Cic., *Fam.*, iv., 6, 2) ; *locum*, **ubĭ cōnsistat** *reperīre
nōn poterit*, he will not be able to find a place in which to
make a stand (Cic., *Quīnc.*, 1, 5).

NOTE. *Ut* represents the purpose in a general way as the purpose of the
action indicated by the main verb ; the relative connects the purpose par-
ticularly with some word in the main clause. Thus : —

Clāvem cēpit **ut** *iānuam reclūderet*, he took the key to open the door.
Clāvem cēpit **quā** *iānuam reclūderet*, he took the key to open the door
with.

(3.) Especially by *quō* (in the sense of *ut eō*), if the
purpose clause contains a comparative.[*] Thus : —

Inrītant ad pūgnandum, **quō fīunt ācriōrēs**, they goad
them on to battle, to make them the fiercer (Varr.) ; *lībertāte
ūsus est*, **quō impūnius dicāx esset**, he used his freedom
to bluster the more safely (Cic., *Quīnc.*, 3, 11).

a. When the clause upon which the purpose clause depends
stands first, it often contains some word or phrase like *ideō,
idcircō, eō cōnsiliō, hōc animō*, to prepare the way for the purpose
clause ; as : —

Lēgibus dēnique **idcircō** *omnēs servīmus*, **ut** *līberī esse
possīmus*, to the laws, in short, we are all slaves, but only on
this account, namely, to secure the possibility of freedom (Cic.,
Clu., 53, 146) ; **eō** *ad tē* **animō** *vēnimus*, **ut** *dē rē pūblicā*

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[*] *Quō* is very rarely used if there is no comparative, and, on the other
hand, *ut* is occasionally used where there is a comparative.

esset *silentium,* with this purpose we have come to you, that we might cease thinking and talking about the government (Cic., *Brūt.,* 3, 11).

b. When the purpose belongs to the present (or future) the present subjunctive is used ; when it belongs to the past, the imperfect is used. The perfect and pluperfect are in the nature of the case uncommon, representing a purpose as *completed* in the present or past respectively.

c. But the clause of purpose sometimes depends upon an idea of saying implied, instead of upon the main verb of the sentence expressed. Thus : —

Sed **ut** *hĭc, quī intervēnit, mē intuēns,* **nē īgnōret,** *quae rēs agātur, dē nātūrā agēbāmus deōrum,* but that our friend who has just come in — and he glanced at me — may not be in the dark as to the subject of our discussion, we were discussing the divine nature (Cic., *N. D.,* i., 7, 17). *Nē īgnōret* indicates the purpose of making the remark, not the purpose of the discussion.

d. Of similar character is the use of *nēdum* introducing a subjunctive clause where we say " not to mention," " still less," etc. Thus : —

Satrapa sī siet amātor numquam sufferre ēius sūmptūs queat, **nēdum** *tū* **possīs,** if her lover were a governor he could never stand her extravagance, still less can you (Ter., *Heaut.,* 454).

NOTE. *Ut,* as well as *quī, ubĭ,* etc., is in origin a relative, so that all these clauses of purpose are really of the same nature. Their development may be illustrated thus : —

He sends a boy ; *he will* or *would* say, (or) *let him* say.

He sends a boy *who will* say, (or) *who is to* say.

He sends a boy, *that he may* say, (or) *to* say.

The English exhibits the coördinate construction beside the subordinate in the expressions '' come and see me,'' '' come to see me.''

For other constructions of purpose, see as follows : —

Gerunds and Gerundives : **551,** and **552,** 2.

Future Participle (rare) : **545,** *a.*

Supine (with verbs of motion) : **554,** 2.

(Poetical) Infinitive : **536.**

Clauses of Result (Consecutive Clauses).

483. The SUBJUNCTIVE OF RESULT is introduced : —

(1.) By *ut*, that, *ut nōn*, that not. Thus : —

Nōn is es, Catilīna, **ut** *tē pudor umquam ā turpitūdine* **revocārit,** you are not such a person, Catiline, that shame has ever kept you from a base deed (cf. Cic., *Cat.*, i., 9, 22) ; *multīs gravibusque volneribus cōnfectus,* **ut** *iam sē sūstinēre* **nōn posset,** worn out with many serious wounds, so that now he could no longer hold himself up (Caes., *B. G.*, ii., 25).

(2.) By a relative pronoun or adverb, *quī*, etc. Thus : —

Nēmō est **tam** *senex,* **quī** *sē annum nōn* **putet** *posse vīvere,* no one is so old that he does not think he can live a year (Cic., *Sen.*, 7, 24) ; *quis* **tam** *fuit illō tempore ferreus,* **quī** *nōn illōrum aetāte, nōbilitāte, miseriā* **commovērētur,** who was so iron-hearted then, that he was not influenced by their age, their high birth, and their pitiable condition ? (Cic., *Verr.*, v., 46, 121).

(3.) Especially by *quīn* (equivalent to the nominatives *quī, quae, quod,* etc., with *nōn*), when the main clause contains or implies a negative. Thus : —

Nūllast **tam** *facilis rēs,* **quīn** *difficilis* **siet,** *quom invītus faciās,* nothing is so easy that it is not hard when you do it against your will (Ter., *Heaut.*, 805) ; *numquam accēdō,* **quīn** *abs tē* **abeam** *doctior,* I never come to you without going away richer in knowledge.

a. The clause of result is generally foreshadowed in the main clause by some word like *ita, sīc, tam, is, tālis, tantus, adeō.* (Cf. the examples.)

b. When clauses which seem to be result clauses have *nē* or *ut nē*, it is because the thing said is looked at rather as an intended effect (purpose) than as a result (accomplished effect). Thus : —

Utrōque tempore **ita** *mē gessī* **nē** *tibĭ pudōrī,* **nē** *rēgnō tuō,* **nē** *gentī Macedonum* **essem,** on both occasions I so conducted

myself as not to bring discredit upon you or your kingdom, or
upon the Macedonians as a people [*i. e.*, it was my aim not to,
etc.] (Līv., xl., 15, 6).

NOTE. As in the case of purpose clauses, the relative clause of result
is an earlier development than the *ut* clause. This development began as
an independent apodosis with an implied protasis in some such fashion as
this : —

This is a very simple thing : you would easily see it.
This thing is so simple : it is one which you would easily see.
This thing is so simple that you would easily see it.
This thing is so simple that it causes no trouble.*

Starting thus with the notion of indeterminate futurity inherent in the
subjunctive, the result clause tends to pass from the *supposed* case to an
actual case. In this process the subjunctive loses more and more of its
modality, and gains correspondingly in definiteness of tense, so that : —

c. In pure result clauses, unlike the other dependent clauses
thus far treated, the tenses of the subjunctive seem to acquire
the same distinctness of temporal quality which the indicative
has. This is especially true of the perfect subjunctive, as can
be seen in examples like the following : —

*Expulsus rēgnō tandem aliquandō, Mithridātēs tantum
tamen cōnsiliō atque auctōritāte valuit* ut *sē rēge Armeniō-
rum adiūnctō novīs opibus cōpiīsque* renovārit, driven at
last out of his kingdom, Mithridates was still so effective with
his schemes and influence that he renewed his means and
troops by winning the king of the Armenians as an ally (Cic.,
Mūr., 15, 33).

NOTE 1. How far the Romans were conscious of a substitution of tense
force for mood force in such subjunctives it is perhaps impossible to tell.
It may be that the perfect, through denoting *completed* action, differs in
clauses of result from the imperfect in the same way that the English
expressions "so that he did" and "so as to do" differ. Compare with
the example just given the following from the same oration : —

*Quī rēx, sibī aliquot annīs sūmptīs ad cōnfirmandās ratiōnēs et cōpiās
belli, tantum spē cōnātūque valuit,* ut *sē Ōceanum cum Pontō coniūnctūrum
putāret,* and this king, having taken several years to mature his plans

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* Cf. J. B. Greenough's essay on *The Latin Subjunctive*, pp. 17 ff., and
W. G. Hale's "Sequence of Tenses in Latin," *American Journal of Phi-
lology*, viii., 1, pp. 49 ff.

and strengthen his forces, found himself so powerful, in his hopes and
ambitions, as to fancy that he was going to spread his sway from the
Black Sea to the ocean (Cic., *Mūr.*, 15, 32).

In using the imperfect, the writer seems to be thinking more of the fact
(expressed by the main verb) which produces the result, while the perfect
calls attention rather to the result itself.

Note 2. This difference between the perfect and the imperfect sub-
junctive can perhaps be more plainly seen by comparing a clause of result
with a clause of purpose. Thus : —

Result. *Inventus est scrība quīdam* **quī** *cornīcum oculōs* **cōnfīxerit**,
there was found a certain clerk who bearded the lion (lit., pierced the
eyes of the crows) (Cic., *Mūr.*, 11, 25).

Purpose. *Repertī sunt duo equitēs Rōmānī* **quī** *tē istā cūrā* **līberārent**,
there were found two Roman knights to free you from that anxiety (Cic.,
Cat., i., 4, 9).

The purpose is something looked forward to in the *indefinite* future,
and therefore has no reference to a particular time other than the time of
the main verb ; the result is something which has occurred at a *definite*
past time, and therefore, besides its reference to its main verb, involves,
like the indicative, a reference also to the time the thing is said.*

Substantive Clauses with Ut, Nē, Quīn, Quōminus.

484. After the analogy of final and consecutive
clauses, subjunctive clauses introduced by *ut* (and *ut
nōn*), *nē* (*nēve* or *neu*, and *ut nē*), *quīn*, and *quōminus*,
were used as the subject or object of a variety of verbs,
or in apposition to some word governed by them.

485. Clauses analogous to final clauses are thus used
depending upon several classes of verbs which denote an
action *directed to the future*. Such clauses are called
Substantive or object clauses of purpose. Thus : —

486. With verbs meaning to wish, ask, beseech, de-
mand, determine, decree, allow, etc. ; as : —

Phaëthōn **optāvit** ut *in currum patris* **tollerētur**, Phaë-
thon wanted to be taken up into his father's chariot (Cic., *Off.*,

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* This difference exists, of course, in the nature of the case itself, and
not in the form of the expression. In English we mark the difference by
the mood of the verb ; the Romans failed to do so, but it does not follow
that they did not feel the difference.

iii., 25, 94) ; *Verrēs* rogat *et* ōrat *Dolābellam,* ut *ad Nerō-
nem* proficiscātur, Verres asks and begs Dolabella to visit Nero
(Cic., *Verr.,* i., 29, 72) ; *mīlitēs pōscunt pūgnam,* pōstulant,
ut *sīgnum* darētur, the soldiers call for battle, and de-
mand that the signal be given (Līv., ii., 45, 6) ; *Gallī* sta-
tuunt, ut *decem mīlia hominum in oppidum* mīttantur, the
Gauls determine that ten thousand men be sent into the town
(Caes., *B. G.,* vii., 21) ; dēcrēvit *senātus,* ut *L. Opīmius* vi-
dēret, *nē quid rēs pūblica dētrīmentī caperet,* the senate de-
creed that Lucius Opimius should see to it that the state suffered
no harm (Cic., *Cat.,* i., 2, 4) ; *cōnsulī* permīssum est, ut *duās
legiōnēs* scrīberet *novās,* the consul was authorized to enroll
two new legions (Līv., xxxv., 20, 4).

487. With verbs meaning to PROPOSE, ADVISE, WARN,
URGE, PERSUADE, DIRECT, COMMAND, COMPEL, etc. ; as : —

[*Nēscīs*] *tē autem ipsum ad populum* tulisse, ut *quīntus
praetereā diēs Caesarī* tribuerētur, and have you forgotten
that you yourself proposed to the people that a fifth day be-
sides should be assigned to Caesar ? (Cic., *Phil.,* ii., 43, 110) ;
posteā mē, ut *sibǐ* essem *lēgātus, nōn sōlum* suāsit, *vērum
etiam* rogāvit, afterwards he not only advised, but even re-
quested me to be his lieutenant (Cic., *Prōv. Cōns.,* 17, 42) ;
monet, ut *in reliquum tempus omnēs sūspīciōnēs* vītet, he
warns him, for the future, to avoid all suspicious conduct (Caes.,
B. G., i., 20) ; *Canīnius noster mē tuīs verbīs* admonuit, ut
scrīberem *ad tē,* our friend Caninius has suggested to me on
your behalf that I write to you (Cic., *Fam.,* ix., 6, 1) ; *Caesar
mīlitēs* cohortātus est, utī *suae prīstinae virtūtis memoriam*
retinērent neu perturbārentur *animō,* Caesar urged the
soldiers to hold fast to the remembrance of their old-time valor,
and not to be troubled in their minds ; *huic māgnīs praemiīs
pollicitātiōnibusque* persuādet, utī *ad hostēs* trānseat, he
persuades this man by promise of great rewards to cross over to
the enemy's lines (Caes., *B. G.,* iii., 18) ; *servīs* imperat, ut
sē ipsum neglegant, *fīliam* dēfendant, he orders his slaves
not to pay any attention to him, but to protect his daughter

(Cic., *Verr.*, i., 26, 67) ; *tenēmus enim memoriā Q. Catulum*
esse coāctum, ut *vītā sē ipse* prīvāret, for we remember
that Quintus Catulus was forced to take his own life (Cic., *dē
Ōr.*, iii., 3, 9).

488. Substantive clauses of purpose are further used
with verbs meaning to ATTEND TO, LOOK OUT FOR, STRIVE,
TRY, etc. ; as : —

Cūrā ut valeās, see that you keep well (Cic., *Fam.*, vii., 5,
3) ; videāmus, ut, *quidquid acciderit, fortiter* ferāmus, let
us see to it that we bear bravely whatever happens; *quī sta-
dium currit*, ēnītī dēbet, ut vincat, he who runs a race
ought to try his best to win (Cic., *Off.*, iii., 10, 42).

489. Many of these verbs are also used with an infini-
tive clause. Thus : —

(1.) *Volō, nōlō, mālō, cupiō, studeō,* always ; *statuō, cōn-
stituō, dēcernō,* generally, take an infinitive (not a subjunctive
clause) when there is no change of subject. Thus : —

Sī accelerāre volent, *ad vesperam cōnsequentur*, if they
are willing to hurry they will overtake him by evening (Cic.,
Cat., ii., 4, 6) ; *simul illōrum calamitātem commemorandō*
augēre nōlō, at the same time I do not wish to increase the
misfortune of these people by dwelling upon it (Cic., *Ver. Ac.*, i.,
14) ; *incommoda sua nostrīs* committere *lēgibus et iūdiciīs
quam dolōrī suō* permittere māluērunt, they preferred to
leave their injuries to the protection of our laws and courts rather
than base action upon their own distress (Cic., *Verr.*, i., 32, 82) ;
statuērunt *id sēcum in Syriam* reportāre, they determined
to take that back with them to Syria (Cic., *Verr.*, iv., 28, 64).

(2.) *Volō, nōlō, mālō, cupiō,* have often also the infinitive
even when the subject changes. Thus : —

An omnīs tū istōs vincere volēbās, *quī nunc tū ut vin-
cās tantō opere labōrant*, or did you want to have all these gen-
tlemen win who are now struggling so hard to have you win?
(Cic., *Quīnct.*, 21, 69) ; tū Syrācūsānōs *diem festum Mār-
cellīs* impertīre nōluistī, you were unwilling to have the
people of Syracuse celebrate a holiday in honor of the Marcelli

(Cic., *Verr.*, ii., 21, 51) ; **rem tālem** *per aliōs citius quam per sē tardius* **cōnficī mālēbat,** he preferred to have a matter of this kind carried out quickly by others rather than slowly by himself (Cic., *Sēst.*, 32, 70).

(3.) *Sinō* always (except in the imperative), and *patior* generally, take the infinitive.

(4.) *Iubeō* and *vetō* regularly take the infinitive ; so also *imperō* and *pōstulō* when the verb dependent upon them is passive or deponent ; as : —

Caesar quīnque cohortēs dē mediā nocte **proficiscī imperat,** Caesar orders five cohorts to set out about midnight.

490. Several of these verbs take the subjunctive if they imply a COMMAND or REQUEST, the infinitive if they merely introduce a STATEMENT. Thus : —

(1.) *Persuādeō, moneō, cōncēdō,* etc., with the subjunctive, mean " persuade, warn, allow one *to do* a thing ; " with the infinitive, " persuade, warn, grant one that a thing *is so and so.*"

(2.) Words like *dīcere, scrībere, respondēre, nūntiāre,* with the subjunctive, mean " tell, write, etc., one *to do so and so ;* " as : —

Dīcam *tuīs,* **ut** *librum meum* **dēscrībant** *ad tēque* **mittant,** I will tell your people to make a copy of my book, and send it to you (Cic., *Fam.*, xii., 17, 2).

491. Sometimes the subjunctive has no introductory *ut.* Thus : —

Vīsne *igitur hŏc prīmum* **videāmus,** do you wish then that we should look at this point first ? **mālō** *tē sapiēns hostis* **metuat,** *quam stultī cīvēs* **laudent,** I would rather have you feared by a wise enemy than praised by foolish fellow-countrymen ; *ā tē* **petō,** *mē absentem* **dēfendās,** I beg of you to defend me in my absence ; *Caesar Commiō* **imperat** *quās possit* **adeat** *cīvitātēs,* Caesar orders Commius to visit such states as he can ; *hanc sī quī partem putābit esse ōrātiōnis,* **sequātur licēbit,** if any one thinks this is a part of oratory, he may follow [Hermagoras] (Cic., *Inven.*, i., 51, 97).

So with *velim, vellem, mālim*, etc., used as a circumlocution to express a wish.   (See 473, *c*.)

NOTE. It is incorrect to say that in these cases an *ut* is omitted. They are survivals of the old coördinate construction before the *ut* construction was developed, and the apparently dependent subjunctive is really an independent hortatory or potential subjunctive.

492. After verbs and expressions which denote FEAR, ANXIETY, etc., the subjunctive with *nē* expresses a fear that something *will* or *may* happen; with *nē nōn* (or *ut*), a fear that something will or may *not* happen (see note below).   Thus : —

Vereor, nē, *dum minuere velim labōrem,* **augeam,** I am afraid that, while wishing to lessen the labor, I shall increase it (Cic., *Lēg.*, i., 4, 12); **vīdit perīculum esse, nē** *exūtum impedīmentīs exercitum nēquīquam incolumem* **trādūxisset,** he saw there was danger of his having taken the army safely across to no purpose if stripped of its baggage (Līv., ix., 18); **nōn quō verear, nē** *tua virtūs opīniōnī hominum* **nōn respondeat,** not that I am afraid that your merits will not fulfill men's expectations (Cic., *Fam.*, ii., 5, 2); **verēmur, nē** *forte* **nōn** *aliōrum ūtilitātibus sed propriae laudī servīsse* **videāmur,** I am afraid that I may, perhaps, seem to have been working not for the interests of others, but for my own glory; *rem frūmentāriam,* **ut** *satis commodē supportārī* **posset, timēre** [**sē**] *dīcēbant,* they said they were afraid that provisions could not be conveyed comfortably and conveniently (Caes., *B. G.*, i., 39).

a. **Ut,** rather than *nē nōn*, is used by the comic poets, especially with *timeō, metuō,* and *paveō,* and by Pacuvius and Terence with *vereor.*   Cicero also prefers *ut* after *vereor* and *timeō,* and Caesar uses it after *timeō,* as in the last example.   *Nē nōn* is rare in the comic writers, and disappears wholly after Cicero's time.

b. *Vereor,* and less commonly other verbs of fearing, when they mean " afraid to do," take an infinitive; as : —

Āh! **vereor** *cōram in ōs tē* **laudāre** *amplius,* oh, I am

afraid to praise you any more thus to your face (Ter., *Ad.*, 269).

c. The verb of fearing or caution is sometimes omitted in lively address or conversation, the subjunctive clause thus standing alone; as : —

Nē *nimium modŏ . . . tuos iste animus aequos* subvortat, only [take care] lest that easy-going disposition of yours upset us too completely (Ter., *Ad.*, 835).

NOTE. Clauses of fearing are really developments from the hortatory or the optative use of the subjunctive, and this origin explains the apparent contradiction in the use of *ut* to express " that not." Thus : —

$$\text{metuŏ; nē id fīat!} \;=\; \text{metuō nē id fīat.}$$

I am afraid; $\left\{ \begin{array}{c} \text{let} \\ \text{may} \end{array} \right\}$ it not happen " I am afraid it will happen.

$$\text{metuō; ne id nōn fīat!} \;=\; \text{metuō nē id nōn fīat.}$$
$$\text{metuo; ut id fīat!} \quad\;\; \text{" metuō ut id fīat.}$$

I am afraid; $\left\{ \begin{array}{c} \text{let} \\ \text{may} \end{array} \right\}$ $\left\{ \begin{array}{c} \text{it not fail to happen} \\ \text{it happen} \end{array} \right\}$ " I am afraid it will not happen.

493. Substantive clauses of purpose often passing into result are used : —

(1.) With *nē* (*ut nē*) or without a particle, after words meaning to *guard against* or *forbid.* Thus : —

Cavendum est, nē *extrā modum* prōdeās, you must guard against overstepping the limit (Cic., *Off.*, i., 39, 140) ; *neque enim* est interdictum *aut ā rērum nātūrā aut ā lēge aliquā atque mōre,* ut *singulīs hominibus* nē *amplius quam singulās artēs nōsse* liceat, for neither by the constitution of the universe, nor by any statute or convention, is it forbidden that one man shall know more than one subject (Cic., *dē Ōr.*, i., 50, 215).

a. Cavēre means properly " look out for," " provide for." Therefore with *nē* it means " to guard against ; " and with *ut* " to take care that." *Cavē* without a particle is used as a circumlocution for forbidding. Thus : —

Cavē fēstīnēs, do not hasten ; *cavē faxis,* don't do it.

(2.) With *nē* or *quōminus* (sometimes also *quīn*, if the

main clause contains or implies a negative), **after verbs** meaning to OPPOSE, REFUSE, HINDER, etc. Thus : —

Plūra nē scrībam, *dolōre* impedior, I am prevented by grief from writing more ; *Atticus,* nē *quā sibĭ statua* pōnerē-tur, restitit, Atticus opposed having a statue set up to him anywhere; *eīsdem dē causīs* . . . quōminus *dīmicāre* vellet, movēbātur, by the same reasons he was influenced against wishing to fight (Caes., *B. C.,* i., 82) ; *Epamīnōndās nōn* recū-sāvit quōminus *lēgis poenam* subīret, Epaminondas did not refuse to suffer the penalty of the law (Nep., *Epam.,* viii., 2) ; *Rēgulus sententiam* nē *dīceret* recūsāvit, Regulus refused to give an opinion (Cic., *Off.,* iii., 27, 100) ; *nōn possumus,* quīn *aliĭ ā nōbīs* dissentiant recūsāre, we cannot object to others disagreeing with us (Cic., *Acad.,* ii., 3, 7).

a. *Recūsāre* in affirmative clauses always takes nē after it ; in negative clauses it may be followed by *quīn, quōminus,* or the infinitive.

Illud recūsāvit, nē *id ā sē fierī* pōstulārent, *quod adver-sus iūs hospitī esset,* he would not let them demand that a thing should be done by him which was against the law of hospitality (Nep., xxiii., 12, 3) ; nōn recūsābō, quōminus *omnēs mea* legant, I will not object to everybody reading my words (Cic., *Fīn.,* i., 3, 7) ; *frāter meus ad omnia perīcula prīnceps* esse nōn recūsābat, my brother has no reluctance to taking the lead in facing all dangers.

b. *Impedīre* and *dēterrēre* sometimes, and *prohibēre* more commonly, take the infinitive. Thus : —

Caesar īgnēs in castrīs fierī prohibuit, Caesar forbade fires being made in the camp (Caes., *B. C.,* iii., 30, 5) ; *quid est, quod mē* impediat *ea, quae mihĭ probābilia videantur* sequī, what is there to hinder me from adopting the views which seem to me probable? (Cic., *Off.,* ii. 2, 8).

494. Substantive clauses after the analogy of CLAUSES OF RESULT are chiefly used : —

a. With impersonal verbs like *fit, accidit, contingit, ēvenit,*

est, as a circumlocution to express the occurrence or existence of something. Thus : —

Accidit ut *ūnā nocte omnēs hermae Athēnīs* **dēicerentur,** it came to pass that in one night all the " hermae " * at Athens were thrown down ; *persaepe* **ēvenit, ut** *ūtilitās cum honestāte* **certet,** it is often the case that what is expedient is at variance with what is right (Cic., *Part. Ōr.,* 25, 89) ; *quandō* **fuit ut** *quod licet* **nōn licēret,** when was it true that the lawful was not lawful ?

495. After certain kinds of verbs the substantive clause has a *final* or a *consecutive* character, according as the given case is regarded as something *intended* or as something *accomplished* or in process of accomplishment. Thus : —

496. With verbs meaning to CAUSE, ACCOMPLISH, OBTAIN, etc. ; as : —

Hamilcar **effēcit ut** *imperātor in Hispāniam* **mītterētur,** Hamilcar brought it about that he should be sent into Spain as commander (0000,00,00). (FINAL.)

Impetrābis *ā Caesare,* ut *tibĭ abesse* **liceat,** you will get from Caesar permission to be away (Cic., *Att.,* ix., 2, A 1). (CONSECUTIVE.)

Commeātūs ab Rēmīs reliquīsque cīvitātibus ut *sine perīculō ad eum portārī* **possent, efficiēbat,** [this thing] made it possible for supplies to be brought to him from the Remi and the other states without danger (Caes., *B. G.,* ii., 5). (FINAL.)

497. So with impersonal verbs like *efficitur, sequitur,*† *restat, relinquitur,* and expressions like *proximum est, mōs est, iūs est.* Thus : —

Restat, ut *dē imperātōre ad id bellum dēligendō . . . dīcendum esse* **videātur,** it seems necessary for me in conclusion to

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* That is, images of Hermes with only the upper half of the body delineated, the lower half being simply squared off into a column of support.

† *Efficitur* and *sequitur* may also take an infinitive ; as : *ex quō illud* **efficitur,** *quī benè cēnent, omnēs libenter* **cēnāre,** thence follows that all who dine well enjoy dining.

speak about the choice of a commander for this war (Cic., *Lēg. Mān.*, 10, 27). (CONSECUTIVE.)

Proximum est, ut doceam *deōrum prōvidentiā mundum administrārī*, the next thing is for me to show that the universe is managed by divine providence (Cic., *N. D.*, ii., 29, 73). (FINAL.)

Ariovistus respondit **iūs ēsse** *bellī, ut quī vīcissent eīs quōs vīcissent quemadmodum vellent* **imperārent,** Ariovistus answered that it was the right of war for the conqueror to lay such commands upon the vanquished as he wishes (Caes., *B. G.*, i., 36). (FINAL.)

498. So after comparatives with *quam*, with or without *ut*, the subjunctive has sometimes a *final*, sometimes a *consecutive*, nature. Thus : —

Īsocratēs māiōre mihĭ ingenĭō vidētur esse **quam ut** *cum Lysiā* **comparētur,** Isocrates seems to me to have too great ability to be compared with Lysias. (FINAL.)

Quī perpessus est omnia potius **quam** *cōnsciōs dēlendae tyrannidis* **indicāret,** who suffered everything rather than disclose the accomplices of the plot to overthrow the tyranny (Cic., *Tūsc.*, ii., 22, 52). (CONSECUTIVE.)

499. To the foregoing clauses may be added the clauses with *quīn*, depending on a clause which contains or implies negation. Thus : —

Nēmō fuit mīlitum **quīn volnerārētur,** there was no one of the soldiers but was wounded. (CONSECUTIVE.)

Quis est, **quīn cernat,** *quanta vīs sit in sēnsibus,* who does not see how much power there is in the senses ? (CONSECUTIVE.)

Aegrē sunt retentī mīlitēs **quīn** *oppidum* **irrumperent,** the soldiers were with difficulty restrained from bursting into the town (Caes., *B. C.*, ii., 13). (CONSECUTIVE.)

Cicerō nihil praetermīsit, **quīn** *Pompēium ā Caesaris coniūnctiōne* **āvocāret,** Cicero neglected no means of trying to get Pompey away from alliance with Caesar. (FINAL.)

NOTE. It will be seen that in the first two examples *quīn* retains more of its original force as a relative, and in the last two has become more thoroughly a conjunction.

a. Clauses with *quīn* are especially common after *nōn possum, facere nōn possum, nōn dubitō, nōn dubium est,* etc. Thus : —

Facere **nōn possum quīn** *cottīdiē ad tē* **mittam** *litterās,* I cannot help sending you a letter every day. (FINAL.)

Quis **dubitet, quīn** *in virtūte dīvitiae* **sint,** who can doubt that there are riches in virtue ? (CONSECUTIVE.)

Nōn *vidēbātur* **esse dubium, quīn** *Caesar ventūrus* **esset,** there seemed to be no doubt that Caesar would come. (CONSE-CUTIVE.)

b. In the meaning " I do not hesitate to do," *nōn dubitō* may also take an infinitive in classical Latin, though rarely after the forms of expression *nōn est dubitandum,* and *nōlī dubitāre.* Thus : —

Prō patriā quis bonus **dubitet** *mortem* **oppetere,** what good man would hesitate to meet death for his country ? **nōlīte dubitāre** *quīn Pompēiō ūnī crēdātis omnia,* do not be reluctant to trust everything to Pompey alone.

NOTE. Nepos, Livy, and the later writers also use the infinitive some-times after *nōn dubitō* in the meaning " I do not doubt that."

c. Tantum abest takes after it two clauses with *ut,* one a pure result clause, the other a substantive clause. Thus : —

Tantum abest ut *scrībī contrā nōs* **nōlīmus, ut** *id etiam māximē* **optēmus,** so far am I from being unwilling to have men write against me, that that is what I particularly desire (Cic., *Tūsc.,* ii., 2, 4).

d. When clauses introduced by *ut, quīn,* etc., contain the apodosis of a past condition contrary to fact, and depend on a secondary tense, the circumlocution *factūrus* (etc.) *fuerit* is generally used instead of a pluperfect subjunctive. Thus : —

Adeō inopiā **est coāctus** *Hannibal,* **ut,** *nisi cum fugae speciē abeundum* **timuisset,** *Galliam* **repetītūrus fuerit,** Hannibal was driven by want to such a pass that if he had not been afraid of seeming to run away if he withdrew, he would have gone back to Gaul (Līv., xxii., 32, 3).

e. Sometimes the perfect subjunctive of a word like *posse, dēbēre,* etc., or a gerundive, is used in the same way. Thus : —

Haud dubium fuit quīn, *nisi ea mora* intervēnisset, *cas-tra eō diē capī* potuerint, there was no doubt that, if this delay had not occurred, the camp could have been taken on that day ; *adeō aequīs vīribus* gesta *rēs* est, ut, *sī* adfuissent *Etrūscī*, accipienda *clādēs* fuerit, the engagement took place with forces so nearly equal that if the Etruscans had been there a disaster must have befallen us.

Cf. 517, below.

NOTE. The above treatment of subjunctive substantive clauses is intended to classify as conveniently as may be the kinds of verbs after which such clauses are most common. Various other verbs sometimes express ideas to which the same sort of notion may be attached, and can then of course take such a substantive clause. Thus : —

Ad Appī Claudī senectūtem accēdēbat *etiam* ut *caecus* esset, to the old age of Appius Claudius was added blindness also (Cic., *Sen.*, 6, 16) ; *quam palmam utinam dī immortālēs, Scīpiō, tibī* reservent, ut *avī reliquiās* persequāre, this glory of finishing your grandfather's work I pray that the immortal gods may keep for you, Scipio (Cic., *Sen.*, 6, 19).

For other kinds of substantive clauses, see 540, and as follows : —

Clauses with *Quod*, 540, 4.

Infinitive Clauses, 515 ff., and 533 ff.

Indirect Questions, 518.

Relative Clauses (other than those of Purpose or Result).

500. (1.) Relative clauses take the INDICATIVE when they state (or deny) a FACT in regard to the antecedent. Such clauses may also *imply* a cause, result, concession, etc., or be equivalent to a condition, but the *fact* is always the prominent thing.

(2.) Relative clauses take the SUBJUNCTIVE when they indicate a QUALITY or CHARACTERISTIC of the antecedent conceived (*a*) as making the statement of the main clause applicable ; (*b*) as a cause or hindrance of that statement ; (*c*) as a special restriction or a condition of its application ; (*d*) as producing a given result.

NOTE. This use of the subjunctive is often called the SUBJUNCTIVE OF CHARACTERISTIC, especially when a *result* is involved in it (class *d*). The antecedent is frequently a word like *is, tālis, tantus, nēmō*.

501. The following examples will make these uses and distinctions clearer.

INDICATIVE.

Virtūs est ūna altissimīs dēfīxa rādīcibus, **quae** *numquam vī ūllā labefactārī* **potest,** virtue is the one thing which, fixed upon the deepest roots, can never be shaken by any force*(Cic.,*Phil.*,iv.,5,13).

Fortūnātus illīus exitus **quī** *ea nōn* **vīdit,** *cum fierent, quae prōvīdit futūra,* happy his end, for he saw not when they came the things which he foresaw were coming (Cic., *Brūt.,* 96, 329).

Cūrat Chrysogonus, ut eius bona vēneant statim, **quī** *nōn* **nōrat** *hominem aut rem,* Chrysogonus took care to have his effects at once sold, though he did not know either the man or the case (Cic., *Rōsc. Am.,* 37, 105).

Quia mē meamque rem, **quod** *in tē ūnō fuit, dēlacerāvistī,* because, so far as was in your individual power, you have ruined me and my interests (Plaut., *Capt.,* 666).

Catōnem vērō quis nostrō-

SUBJUNCTIVE.

(a.)

Innocentia est adfectiō tālis animī, **quae** **noceat** *nēminī,* harmlessness is that sort of mental disposition which harms nobody (Cic., *Tūsc.,* iii., 8, 16).

(b.)

Ō fortūnāte adulēscēns, **quī** *tuae virtūtis Homērum praecōnem* **invēneris,** O happy youth, in that you found in Homer the herald of your valor (Cic., *Arch.,* 10, 24).

Egŏmet, **quī** *sērō āc leviter Graecās lītterās* **attigissem,** *tamen complūrēs Athēnīs diēs sum commorātus,* I, though I had dabbled in Greek literature late and but slightly, yet tarried several days at Athens (cf. Cic., *dē Ōr.,* i., 18, 82).

(c.)

Epicūrus sē ūnus, **quod** **sciam,** *sapientem profitērī est ausus,* Epicurus alone, so far as I know, ventured to proclaim himself a wise man (Cic., *Fīn.,* ii., 3, 7).

Omnium quidem ōrātōrum,

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* The difference between the two moods in relative clauses often cannot be shown by an English translation without greatly changing the form of the expression, but a more or less literal translation will perhaps aid the pupil in understanding the use of the moods, by clearing from his path any difficulties arising from the meanings of the Latin words.

rum ōrātōrum, **quī** *quidem nunc* **sunt**, *legit?* but who of of our orators — of the present age at least — reads Cato? (Cic., *Brūt.*, 17, 65).

Quis īgnōrat, **quī** *modŏ umquam mediocriter rēs istās scīre* **cūrāvit**, *quīn tria Graecōrum genera sint?* who does not know, provided he has ever taken moderate pains to understand this subject, that there are three races of Greeks? (Cic., *Flacc.*, 27, 64).

Quisquis *hūc* **vēnerit**, *vāpulābit*, whoever comes here will get a beating (Plaut., *Amph.*, 153).

Virtūtem **quī** *adeptus* **erit**, *ubĭcumque erit gentium*, *ā nōbīs dīligētur*, the man who acquires virtue will be esteemed by us wherever he shall be (Cic., *N. D.*, i., 44, 121).

Māximum ōrnāmentum amīcitiae tollit, **quī** *ex eā* **tollit** *verēcundiam*, he takes away the greatest adornment of friendship, who takes away respect from it (Cic., *Am.*, 22, 83).

Quicquam bonum est, **quod** *nōn eum quī id possidet, meliōrem* **facit**? is there any good thing which does not make him who possesses it better? Cic., *Par.*, i., 3, 14).

quōs *quidem egŏ* **cōgnōverim**, *acūtissimum iūdicō Q. Sertōrium*, of all orators — those at least whom I know — I judge Quintus Sertorius to be the sharpest (Cic., *Brūt.*, 48, 180).

Servos est nēmō, **quī** *modŏ tolerābilī condiciōne* **sit** *servitūtis, quī nōn audāciam cīvium perhorrēscat*, there is not a slave, provided he is in an endurable state of slavery, who does not shudder at the recklessness of citizens (Cic., *Cat.*, iv., 8, 16).

Quaecumque *causa vōs hūc* **attulisset**, *laetārer*, I should be glad, whatever reason had brought you here (Cic., *dē Ōr.*, ii., 4, 15).

Philosophia, cui **quī** **pāreat**, *omne tempus aetātis sine molestiā possit dēgere*, philosophy, whose obedient disciples can pass all the periods of life without annoyance (Cic., *Sen.*, 1, 2).

(d.)

Quis tam fuit illō tempore ferreus, **quī** *nōn illōrum aetāte, nōbilitāte, miseriā* **commovērētur**? who was there then so hard hearted as not to be influenced by the age and rank and misfortunes of these people? (Cic., *Verr.*, v., 46, 121).

a. The subjunctive of characteristic is especially common after general expressions of existence or non-existence. When such expressions are followed by an indicative relative clause they usually contain some word like *multī*, *quīdam*, etc., which to a certain extent specializes them.   (Cf. 500, note.)

INDICATIVE.	SUBJUNCTIVE.
Sunt autem multī, . . . **quī** **ēripiunt** * *aliīs quod aliīs largiantur,* but there are many who take away from one to give to another (Cic., *Off.*, i., 14, 43).	*Sunt* **quī** *discēssum animī ā corpore* **putent** *esse mortem,* there are [philosophers] who think that death is the departure of the soul from the body (Cic., *Tūsc.*, i., 9, 18).

b. The distinction between the indicative and the subjunctive is perhaps most easy to see in the clauses which are equivalent to the protases of conditions, as in the last examples under class (*c*) above; although here, too, the distinction is a very subtle one.   *Quī adeptus erit* is the man who as a fact shall have got, *quī pāreat,* the man who in any given case should obey.   With the general relatives *quisquis, quīcumque,* etc., the indicative is much more common than the subjunctive.

c. Short relative clauses merely defining an individual, and thus practically equivalent to a descriptive adjective, are apt to take the indicative where a characteristic subjunctive might be expected.†   Thus : —

Haec est, inquam, societās, in **quā** *omnia* **īnsunt, quae** **putant** *hominēs expetenda,* this is an association, I say, in which are contained all the things which men think worth aiming at (Cic., *Am.*, 22, 84).

* The *fact* quality still comes out sharply in these cases, and thus distinguishes them from the subjunctive clauses.

† The pupil should perhaps be cautioned that the indicative here has not any more than elsewhere the same shade of meaning which a subjunctive would have.   It is only that the *point of view of the writer* is slightly different according to the mood he chooses in any given case.

Clauses with the Temporal Particles Dum, Dōnec, Quoad.

502. *Dum, dōnec, quoad,* meaning " so long as," * or
" while," † almost always take the indicative in classical
Latin.

NOTE. They thus simply mark the fact that one action is coextensive
with, or happens during, another.

Examples are :

Ut aegrōtō, **dum** *anima* est, *spēs esse dīcitur, sīc egŏ,*
quoad *Pompeius in Ītaliā* fuit, *spērāre nōn dēstitī,* as a sick
man, so long as the breath of life remains, is said to have hope,
so I did not cease to hope as long as Pompey was in Italy (Cic.,
Att., ix., 10, 3) ; **dum** *egŏ in Siciliā* sum, *nūlla statua dē-
iecta est,* while I was in Sicily not a statue was thrown down
(Cic., *Verr.,* ii., 66, 161) ; *tuās epistulās cum legō, minus mihĭ
turpis videor, sed tam diū,* **dum** **legō,** when I read your letters
I fancy myself less base, but only so long as I am reading (Cic.,
Att., ix., 6, 5) ; **dum** *in Asiā bellum* geritur, *nē in Aetōliā
quidem quiētae rēs fuerant,* while the war was going on in
Asia, affairs had been in unrest even in Aetolia (Līv., xxxviii.,
1, 1) ; *neque enim,* **dum** eram *vōbīscum, animum meum vidē-
bātis,* for while I was with you, you did not see my soul (Cic.,
Sen., 22, 79) ; **dum** *haec Veīs* agēbantur, *interim arx Rōmae
Capitōliumque in ingentī perīculō fuit,* in the interval while
these things were going on at Vei, the Citadel and Capitol at
Rome came into great danger (Līv., v., 47, 1) ; **dum** *Latīnae*
loquentur *litterae, quercus huic locō nōn deerit,* as long as
Latin literature shall [live and] speak, this place will not lack an
oak-tree (Cic., *Lēgg.,* i., 1, 2) ; *hŏc fēcī,* **dum licuit,** *intermīsī,*
quoad *nōn* licuit, this I did as long as it was allowable, and
refrained from as long as it was not allowable (Cic., *Phil.,* iii.,
13, 33).

* *I. e., definitely* marking duration of time.
† *I. e.,* either *indefinitely* marking duration or denoting a certain point in
a given time.

Dōnec *grātus* eram *tibī,*
Persārum viguī rēge beātior.

More blest than Persia's king I throve,
What time thou heldst me dear.

(Hor., *Carm.,* iii., 9, 1 ff.)

a. Dum has a preference for the present tense.   (Cf. **468.**)

b. Dōnec is not used in Cicero in these meanings, nor in Caesar and Sallust at all.

c. Sometimes a causal notion is implied in the clause with *dum.*   Thus : —

Ita **dum** *pauca mancipia retinēre* **volt**, *fortūnās omnēs perdidit*, thus, in consequence of wishing to hold on to a few slaves, she lost all her property (Cic., *Caec.,* 17, 56) ; *in hās clādīs incidimus,* **dum** *metuī quam cārī esse et dīligī* **māluimus**, these are the disasters we have fallen into in consequence of having preferred to be feared rather than to be dear and beloved (Cic., *Off.,* ii., 8, 29).

d. The subjunctive with *dum, dōnec, quoad,* in the meanings " while," " so long as," is *very* rare in classical Latin, but occurs several times in Livy, and becomes more common later.   The subjunctive here seems to mark the *character* of the time rather than the fact of the occurrence, and thus to differ from the indicative just as the relative clauses of characteristic do.   Thus : —

Istō bonō ūtāre **dum adsit**, *cum absit nē requīrās*, use that blessing while it is there, but when it is gone do not pine for it (Cic., *Sen.,* 10, 33) ; *nihil deinde morātus, rēx quattuor mīlia armātōrum,* **dum** *recēns terror* **esset**, *Scotūssam mīsit*, then with no delay the king sent four thousand armed men to Scotussa while the panic was fresh (Līv., xxxvi., 9, 13) ; *nihil sānē trepidābant [elephantī],* **dōnec** *continentī velut ponte* **agerentur**, the elephants displayed no excitement as long as they were driven along what seemed to be a continuous bridge (Līv., xxi., 28, 10).*

* These cases are sometimes, but it seems to me less satisfactorily, explained otherwise : *dum adsit*, as attraction (see **523**), *dum esset*, as implied indirect discourse (see **522**), *dōnec agerentur*, as a general condition (see **477**, *d*, 2).

503. With *dum*, *dōnec*, *quoad*, meaning "until," the indicative simply chronicles the fact, the subjunctive implies a *purpose*. Thus : —

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INDICATIVE.

Mihĭ quidem ūsque cūrae erit, quid agās, dum, *quid ēgeris,* scierō, I certainly shall be constantly anxious as to how you are until I know how you have been (Cic., *Fam.*, xii., 19, 3).

Ūsque eō timuī, dōnec *ad rēiciundōs iūdicēs* vēnimus, I was afraid up to the time when we came to rejecting jurymen (Cic., *Verr.*, i., 6, 17).

Tamen nōn faciam fīnem rogandī, quoad *nōbīs* nūntiātum erit *tē id fēcisse,* yet I shall not stop asking until word is brought me that you have done the thing (Cic., *Att.*, xvi., 16, 16).

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SUBJUNCTIVE.

Dum *reliquae* nāvēs eō convenīrent, *ad hŏram nōnam in ancorīs exspectāvit,* he waited at anchor till the ninth hour for the rest of the ships to assemble there (Caes., *B. G.*, iv., 23).

Rogandī ōrandīque sunt, ut . . . differant in tempus aliud, dum dēfervēscat īra, they must be asked and begged to postpone [their vengeance] till another time, namely, till their wrath cools down (Cic., *Tūsc.*, iv., 36, 78).

Exspectā, amābō tē, dum *Atticum* conveniam, wait, please, till I meet Atticus (Cic., *Att.*, vii., 1, 4).

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a. *Dōnec* and *quoad* are very rare with the subjunctive in this sense.

b. The imperfect and pluperfect indicative do not occur with *dum*, meaning "until," and in the subjunctive only the tenses for incomplete action (present and imperfect) are found.

Clauses of Proviso.

504. *Dum*, *modŏ*, and *dummodo*, indicating a PROVISO ("if only," "provided that"), take the subjunctive. The negative particle is *nē*. Thus : —

Ōderint, dum metuant, let them hate if only they fear (Suēt., *Cal.*, 30) ; dum *rēs* maneant, *verba fingant arbitrātū suō*, provided the things are left, let them fashion words

at their own sweet will (Cic., *Fīn.*, v., 29, 89) ; *manent ingenia senibus*, **modŏ permaneat** *studium et indūstria*, the mental faculties of the old do not become impaired provided their interest and energy hold out (Cic., *Sen.*, 7, 22) ; *celeriter ad comitia veniendum cēnseō*, **dummodo nē** *haec ambitiōsa fēstīnātiō aliquid* **imminuat** *ēius glōriae*, I think we ought to come quickly to the election, provided that such haste prompted by ambition should not detract somewhat from his glory (Cic., *Fam.*, x., 25, 2); *omnia postposuī*, **dummodo** *praeceptīs patris* **pārērem**, I put everything off, provided I obeyed my father's instructions (Cic. fil. apud Cic., *Fam.*, xvi., 21, 6).

NOTE. The proviso with *modŏ* and *dummodo* was originally a hortatory subjunctive ; with *dum* it developed from the temporal use. Cases like the first example under **502,** *d* (*ūtāre, dum adsit*), are the connecting link between the indicative temporal clause and the proviso. In these provisional clauses the subjunctive retains its indefinite future force, the present applying to a present, the imperfect to a past, situation.

Clauses with Antequam and Priusquam.

505. With *antequam* or *priusquam*, "before," the indicative simply states (or denies) as a fact the priority of the thing said in the main clause to that said in the temporal clause ; the subjunctive marks a further relation between the two clauses. Thus : —

INDICATIVE.

Antequam *prō L. Mūrēnā dīcere* **īnstituō**, *prō mē ipsō pauca dīcam*, before I begin to speak in defense of Lucius Murena I will say a few words in my own behalf (Cic., *Mūr.*, 1, 2).

Petīlīnī nōn **antequam** *vīrēs ad standum in mūrīs ferendaque arma* **deerant**, *expūgnātī sunt*, the Petilini

SUBJUNCTIVE.

Is vīdēlicet **antequam veniat** *in Pontum, litterās ad Cn. Pompēium mīttet*, he will, of course, send a letter to Gnaeus Pompeius before he gets to Pontus (Cic., *Agr.*, ii., 20, 53).

Tragoedī cottīdiē **antequam prōnūntient** *vōcem cubantēs sēnsim excitant*, the [Greek] tragedians, in a re-

were not beaten until strength to stand on the walls and hold their arms failed them (Līv., xxiii., 30, 4).

Neque dēfatīgābor **ante-quam** *ancipitīs viās ratiō-nēsque et prō omnibus et contrā omnia disputandī* **percēperō,** nor shall I yield to fatigue before I have learned the devious ways and principles of argument on both sides of all questions (Cic., *dē Ōr.*, iii., 36, 145).

Inde **ante** *profectus est Antōnius* **quam** *egŏ eum vēnisse* **cōgnōvī,** Antonius went away from there before I learned that he had come (Cic., *Att.*, xv., 1, *a*, 2).

Membrīs ūtimur **prius-quam** *didicimus, cūius ea causā ūtilitātis habeāmus,* we use our limbs before we have learned for what useful purpose we have them (Cic., *Fīn.*, iii., 20, 66).

Neque **prius** *fugere dēstitērunt,* **quam** *ad flūmen Rhēnum . . .* **pervēnērunt,** nor did they stop fleeing before they reached the river Rhine (Caes., *B. G.*, i., 53).

Antequam *tuās* **lēgī** *litterās, hominem īre cupiēbam,* before I read your letter I wanted the man to go (Cic., *Att.*, ii., 7, 2).

clining position, daily practice raising their voices gradually louder and louder, before they are to declaim their parts (Cic., *dē Ōr.*, i., 59, 251).

Priusquam *inde* **dīgrederentur,** *rogantī Mettiō, ex foedere īctō quid imperāret, imperat Tullus, uti iuventūtem in armīs habeat,* in answer to the question of Mettius before they left the place, what his orders were in accordance with the treaty they had struck, Tullus ordered him to keep the young men under arms (Līv., i., 26, 1).

Inde **ante** *discēssit* **quam** *illum vēnisse* **audīssem,** he went from there before I had heard of his having come (Cic., *Att.*, xiv., 20, 2).

Numidae **priusquam** *ex castrīs* **subvenīrētur,** *sīcutī iūssī erant, in proximōs collēs dēscendunt,* the Numidians go down, as they had been ordered, to the nearest hills before aid from the camp could arrive (Sall., *Iug.*, 54).

Nōn **prius** *Viridovicem reliquōsque ducēs ex conciliō dīmīttunt,* **quam** *ab hīs sit* **concēssum,** they do not let Viridovix and the other leaders go from the meeting before they have granted (Caes., *B. G.*, iii., 18).

NOTE. The difference between the two moods can be seen most plainly in the fourth pair of examples above. Here the indicative simply chronicles the fact that Antonius had gone before Cicero learned of his coming, the subjunctive implies that Cicero's not knowing of his coming prevented him from stopping Antonius' departure. In the first subjunctive example there is an implication that it is important to have the letter sent before the writer himself appears ; in the second example the purpose of the practice is hinted at in the subjunctive *prōnūntient*, and so on.

a. Beginning, perhaps, with Livy, the feeling for this difference between an indicative and a subjunctive in temporal clauses is more and more confused, and the subjunctive becomes more and more common where it is difficult, if not impossible, to see why the indicative should not have been used. Thus : —

Paucīs ante *diēbus* quam *Syrācūsae* caperentur, *T. Otācilius cum quīnquerēmibus octōgintā Uticam ab Lilybaeō trānsmīsit*, a few days before Syracuse was taken, Titus Otacilius crossed over to Utica from Libybaeum with eighty men-of-war (Līv., xxv., 31, 12).

Cf. also Clauses with *Cum*, **509**.

Clauses with Postquam, Ubĭ, etc.

506. Clauses with *postquam* (*posteāquam*), "after," and *ubĭ*, "when," "after," "as soon as," almost always, and clauses with *ut*, "when," "as soon as," and *simul āc*, "as soon as," perhaps always, take the indicative, simply stating (or denying) that the act of the main clause is subsequent to that of the temporal clause. These conjunctions have a preference for the *perfect* tense, even where the pluperfect would be more exact (cf. **469**). Thus : —

Mīlitēs postquam *victōriam* adeptī sunt, *nihil reliquī victīs fēcēre*, the soldiers, after they [had] won the victory, left nothing to the conquered (Sall., *Cat.*, 11) ; postquam *īnstrūctī utrīusque* stābant, . . . in medium ducēs prōcēdunt, after they got into position on both sides, . . . the leaders came forward into the space between (Līv., i., 23, 6) ; ubĭ *dē ēius adventū Helvētiī certiōrēs* factī sunt, *lēgātōs ad eum mīttunt*, when (after) the Helvetians were informed of his arrival, they

sent ambassadors to him (Caes., *B. G.*, i., 7) ; *Pompēius* **ut**
equitātum suum pulsum **vīdit,** *aciē excēssit,* after Pompeius
saw his cavalry routed he withdrew from the battle (Caes.,
B. C., iii., 94) ; **simul āc prīmum** *eī occāsiō* **vīsa est,**
āversā pecūniā pūblicā quaestor cōnsulem dēseruit, as soon as it
seemed to him a good opportunity, the quaestor, appropriating the
funds of the state, abandoned his consul (Cic., *Verr.*, i., 13, 34).

507. Other temporal expressions than *ante, prius,*
and *post* are sometimes followed by a clause with *quam.*
Thus : —

Intrā trīduum quam *oppūgnāre* **coeperat,** *receptam* [*ur-
bem*] *ex hostibus colōnīs restituit,* within three days from be-
ginning the siege he recovered the town from the enemy and
restored it to the settlers (Līv., xli., 16, 8) ; *Lilybaeum* **tertiō
diē quam** *inde* **profectus erat . . .** *rediit,* he came back
to Lilybaeum three days after he had gone from there (Līv.,
xxv., 31, 14) ; *multa mēhercule fēcit Antōnius* **prīdiē quam**
tū illum **relinquerēs,** Antonius was very active indeed the day
before you left him (cf. Vell., *Pater.*, ii., 83, 3) ; *cum eō Catulus
et Lūcullus nōsque ipsī* **postrīdiē** *vēnissēmus* **quam** *apud Ca-
tulum* **fuissēmus,** when Catulus, Lucullus, and myself had
come there the day after we had been at Catulus's house (Cic.,
Acad., ii., 3, 9).

508. Livy, Tacitus, and the later writers sometimes
use the subjunctive (pluperfect as well as imperfect) with
ubī (and *quotiēns*), to denote the general repetition of
an act in past time, where the classical writers have the
indicative.   Thus : —

Id **ubī dīxisset,** *hastam in fīnēs eōrum ēmīttēbat,* when
[every time] he had said this, he would throw a spear into their
country (Līv., i., 32, 14) ; **quotiēns** *super tālī negōtiō* **cōnsul-
tāret,** *ēditā domūs parte āc lībertī ūnīus cōnscientiā ūtēbātūr,*
whenever he conferred about a matter of this kind, he would
retire to the upper part of the palace and take only one freed-
man as a witness (Tac., *Ann.*, vi., 21).

Cf. under Conditional Sentences, **477**, *d*, 2, and under *cum*, **510**, 1, and examples 8–13 in the indicative column, 9–11 in the subjunctive column.

NOTE 1. *Ut* is found with the subjunctive only in the following example : —

Iam **ut** *limen* **exīrem** *ad genua accidit lacrumāns misera*, the minute I crossed the threshold the poor girl fell weeping at my feet (Ter., *Hec.*, iii., 3, 18).

NOTE 2. *Postquam* also occurs in one or two passages with the subjunctive, though in the few places in Cicero where it occurs in the manuscripts (in the form *posteā quam*) the best texts now read *posteā cum*.

Clauses with Cum (Quom).

509. (1.) Clauses with *cum* (*quom*), " when," if present, imperfect, or future, mark a collateral event occurring at the same time as the main event; if perfect, pluperfect, or future perfect, they mark a collateral event occurring just before the main event.

(2.) If only this temporal relation exists between the two events, the *cum* clause takes the INDICATIVE.

(3.) If a further relation * exists, but the *actual occurrence* of the collateral event is more important than that relation, the *cum* clause again takes the INDICATIVE.

(4.) But if the marking of the further relation is the more important thing to the writer, the *cum* clause takes the SUBJUNCTIVE.

a. In the imperfect and pluperfect tenses the subjunctive is so much more common † than the indicative, even where a difference of meaning is hardly appreciable, that it is a good practical rule for the beginner in writing Latin, that these tenses should not be used in the indicative.

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* That is, if one event is to be regarded as causing, hindering, or otherwise affecting the other.

† The proportion of subjunctives to indicatives in Cicero's orations is about five to one for the imperfect tense, more than twenty to one for the pluperfect.

NOTE. The subjunctive with *cum* is a *characteristic* subjunctive, as with the relative pronouns. (Cf. 500, 2, note.) The primary difference of meaning between the indicative and the subjunctive is thus roughly indicated by the expressions " at *the* time when " (indicative), " at *a* time when " (subjunctive). (Cf. the first pair of examples below.)

510. From the simple temporal meaning, *cum* (*quom*) passes into the meanings : —

(1.) " Whenever " (application general) ⎫ chiefly with the
　　 " Now that " (applying to the im- ⎬ *indicative*, until
　　　　　　　mediate present) ⎪ after the classical
　　 " In that " (explanatory) ⎭ period.

(2.) " Although " (implying a hindrance) ⎫ with the *sub-*
　　 " Since " (implying a reason) ⎬ *junctive*, ex-
　　 " While on the other hand " (an alter- ⎪ cept in early
　　　　　　native) ⎭ Latin.

a. In Plautus and Terence and other early Latin writers, the subjunctive with *quom* is rare, the indicative being used, whether the mere fact of time is to be expressed or a reason is to be implied.

511. These uses and shades of meaning can best be understood by a careful study of a series of examples like the following : —

INDICATIVE.	SUBJUNCTIVE.
Nam in cētērīs rēbus **cum venit** *calamitās, tum dētrīmentum accipitur*, for in everything else the damage is received only when the disaster actually comes (Cic., *Lēg. Mān.*, 6, 15).	*Nunc in ipsō discrīmine ōrdinis iūdiciōrumque vestrōrum*, **cum sint** *parātī quī, etc.*, now at the very crisis of the danger to the senate and to your right of supplying juries, at a time when there are people ready to, etc. (Cic., *Verr. Act.*, i., 1, 2).
Cum *haec Rōmae* **agēbantur**, *Chalcide Antiochus sollicitābat cīvitātium animōs*, when this was going on at	*Ipse*, **cum prīmum** *pābulī cōpia esse* **inciperet**, *ad*

Rome, Antiochus was stirring up the feelings of the cities at Chalcis (Līv., xxxvi., 5, 1).

Cum *haec* **legēs**, *habēbimus* **cōnsulēs**, when you read this we shall have consuls (Cic., *Att.*, v., 12, 2).

Cum prīmum *Rōmam* **vēnī**, *nihil prius faciendum putāvī*, as soon as I got to Rome I thought nothing ought to be done earlier (Cic., *Att.*, iv., 1, 1).

Nōndum centum et decem annī sunt **cum** *dē pecūniīs repetundīs ā L. Pīsōne* **lāta** *lēx est, nūlla anteā cum fuisset*, it is not yet a hundred and ten years since Lucius Piso proposed a law about bribery, there having been none before (Cic., *Off.*, ii., 21, 75).

Tum **cum** *in Asiā rēs māgnās permultī* **āmīserant**, *scīmus Rōmae solūtiōne impedītā fidem concidisse*, at that time, when a large number of people had lost large fortunes in Asia, we know that payment was obstructed at Rome and credit collapsed (Cic., *Lēg. Mān.*, 7, 19).

Sīn **cum** *potuerō, nōn vēnerō, tum erit inimīcus*, but if I do not come when I can, then he will be my enemy (Cic., *Att.*, ix., 2, a, 2).

exercitum venit, he himself, as soon as there began to be plenty of fodder, went to the army (Caes., *B. G.*, ii., 2).

Zēnōnem **cum** *Athēnīs* **essem**, *audiēbam frequenter*, during my stay at Athens I often attended Zeno's lectures (Cic., *N. D.*, i., 21, 59).

Poterō silēre, Hortēnsī, poterō dissimulāre, **cum** *tantum rēs pūblica volnus* **accēperit**? can I be silent, Hortensius, can I hide my feelings at a time when the state has received so severe a wound? (Cic., *Verr.*, v., 70, 179).

Cum *ēius prōmissīs legiōnēs fortissimae* **reclāmāssent**, *domum ad sē venīre iussit centuriōnēs*, when the legions most stoutly held out against his promises, he ordered the centurions to come to his house (Cic., *Phil.*, v., 8, 22).

Cum *hostem populī Rōmānī Antōnium* **iūdicāsset**, *comes esse ēius āmentiae nōluit*, having judged Antony the enemy of the Roman people, he did not wish to be the companion of his madness (Cic., *Phil.*, iii., 3, 6).

Haec Scīpiō **cum dīxisset**, *L. Fūrium repente venientem adspexit*, *etc.*, when

Serpit deinde rēs, quae prō-clīvius ad perniciem, **cum** *semel* coepit, *lābitur,* then the thing winds along, and when it has once begun glides swiftly to destruction (Cic., *Am.,* 12, 41).

Deinde **cum** *similis sēn-sus* exstitit *amōris, sī ali-quem, etc.,* secondly, when a like feeling of affection has arisen, if any one, etc. (Cic., *Am.,* 8, 27).

Cum *ad vīllam* vēnī, *hōc ipsum nihil agere et plānē cēssāre mē dēlectat,* when I come to my country seat, this very inactivity and absolute idleness charm me (cf. Cic., *dē Ōr.,* ii., 6, 24).

Cum *pater familiae in-lūstriōre locō nātus* dēcēs-sit, *ēius propīnquī conve-niunt,* when the head of a house of high birth dies, his kinsmen gather together (Caes., *B. G.,* vi., 19).

Cum *rosam* vīderat, *tum incipere vēr arbitrābātur,* whenever he saw a rose he thought spring was beginning (Cic., *Verr.,* v., 10, 27).

Plērumque mīlitēs statīvīs castrīs habēbat, nisi **cum** *odōs aut pābulī egestās locum mū-tāre* subēgerat, he generally had been keeping the soldiers

Scipio had said this, he looked up and suddenly saw Lucius Furius coming (Cic., *Rē Pūb.,* i., 11, 17).

Cum *autem* contrahat *amīcitiam, ut suprā dīxī, sī qua sīgnificātiō virtūtis ēlū-ceat, ad quam sē similis ani-mus adplicet et adiungat, id cum contigit, amor exoriātur necesse est,* and when, in case as I have said, some indication of merit flashes out, towards which a like nature is drawn to unite itself, a friendship is formed, — when this happens, affection must arise (Cic., *Am.,* 14, 48).

Ut A. Varius, quī est ha-bitus iūdex dūrior, dīcere cōn-sessōrī solēbat, **cum** *datīs testibus aliī tamen* citāren-tur, as Aulus Varius, who was considered an austere judge, used to say to his col-league on the bench, when, af-ter some witnesses had been heard, others were still all the time being called (Cic., *Fīn.,* ii., 19, 62).

Cum *in iūs dūcī dēbitō-rem* vīdissent, *undique con-volābant,* whenever they saw a debtor arrested, they gathered from all sides (Līv., ii., 27, 8).

Neque hērēditātem cūius-quam adiit, nisi **cum** *amī-*

in the same camp, except when miasma or want of fodder had compelled him to change his position (Sall., *Iug.*, 44).

Atque utinam tam in periculō fuisset ! cum *egŏ iīs, quibus meam salūtem cārissimam esse arbitrābar, inimīcissimīs crūdēlissimīsque* ūsus sum, and oh that it had been in such danger ! now that I have found those most hostile and cruel to whom I thought my safety was most dear (Cic., *Att.*, iii., 13, 2).

Sunt enim quīdam, quī molestās amīcitiās faciunt, cum *ipsī sē contemnī* putant, for there are people who make friendship a bore, when [in that] they keep fancying themselves slighted (Cic., *Am.*, 20, 72).

Quae cum praepōnunt *ut sit aliqua rērum sēlectiō, nātūram videntur sequī ;* cum *autem* negant *ea quicquam ad beātam vītam pertinēre, rūrsus nātūram relinquunt,* when [in that] they put forward this doctrine, that there is a choice in things, they seem to follow nature, but in that [when] they maintain that the things have nothing to do with happiness they leave

citiā meruisset, nor did he accept any man's bequests except when they belonged to him through right of friendship (Tac., *Ann.*, ii., 48).

Quod cum *māius esse* videātur *quam īnsānia, tamen ēiusmodī est ut, etc.,* and although this seems to be greater than insanity, yet its nature is such that, etc. (Cic., *Tūsc.*, iii., 5, 11).

Hīc tū mē accūsās quod mē adflīctem, cum *ita* sim adflīctus, *ut nēmō umquam,* under these circumstances you upbraid me because I bewail my lot, when I have been tried as no man was ever tried (Cic., *Att.*, iii., 12, 1).

Itaque fāmā et multitūdinis iūdiciō moventur, cum *id honestum* putent, *quod ā plērīsque laudētur,* therefore they are influenced by what men say and by the judgment of the crowd, when they imagine that right which is approved by the majority (Cic., *Tūsc.*, ii., 26, 63).

Quā caecātī hominēs, cum *quaedam etiam praeclāra* cuperent, *eaque* nēscīrent *nec ubī nec quālia essent, funditus aliī, etc.,* and men, blinded by this, while desiring some things really admirable,

nature again (Cic., *Fīn.*, iv., 16, 43).

Grātulor tibĭ, **cum** *tantum* **valēs** *apud Dolābellam*, I congratulate you in that you have so much influence with Dolabella (Cic., *Att.*, xiv., 17, a, 3).

Quom *adfīnitāte vostrā mē* **arbitrāminī** *dīgnum, habeō vōbīs, Philtō, māgnam grā-tiam*, in that [since] your family think me worthy of their alliance, Philto, I am very grateful (Plaut., *Trin.*, 504).

Dī tibĭ, Dēmea, bene fa-ciant, **quom** *tē* **videō** *nos-trae familiae tam ex animō factum velle*, the gods bless you, Demea, now that [since] I see you wish our family so thoroughly well (Ter., *Ad.*, 917).

but not knowing either where or what they were, have some of them utterly, etc. (Cic., *Tūsc.*, iii., 2, 4).

Quae **cum** *ita* **sint** *Cati-līna perge quō coepistī*, since [now that] this is so, Catiline, go on as you have begun (Cic., *Cat.*, i., 5, 10).

[*Dionȳsius*], **cum** *in com-mūnibus suggestīs cōnsistere nōn* **audēret**, *cōntiōnārī ex turrī altā solēbat*, Dionysius, not daring to take his place on the general platforms, used to speak from a high tower (Cic., *Tūsc.*, v., 20, 59).

Cum *inimīcitiae* **fuerint** *numquam . . . reī pūblicae prōvidēbō*, since there never have been enmities . . . I will look out for the country (Cic., *Prōv. Cōns.*, 20, 47).

a. When *cum* has the general meaning " whenever," the tense is more commonly one of completed action. (Cf. the examples.)

b. The meaning of *cum* is often more exactly defined (especially with the indicative) by the addition of words like *prī-mum, interim, intereā, nōndum, quidem, tamen*, etc. (Cf. the examples.)

512. Sometimes, by an inversion which also occurs in English, the main statement is put into the *cum* clause, and the (grammatically) principal clause contains the accessory statement. The *cum* clause then stands after the main clause, and usually takes the indicative. Thus : —

INDICATIVE.	SUBJUNCTIVE.

Dīxerat hŏc ille, **cum** *puer* **nūntiāvit** *venīre ad eum Laelium domōque iam exīsse,* he had just finished speaking, when a slave brought word that Laelius was coming, and had already left the house (Cic., *Rē Pūb.*, i., 12, 18).

Diēs nōndum decem intercēsserant, **cum** *ille alter fīlius īnfāns* **necātur,** ten days had not yet intervened, when that other infant son was slain (Cic., *Clu.*, 9, 28).

Prīmō āctū placeō, **quom** *intereā rūmor* **venit** *datum īrī gladiātōrēs ; populus convolat,* in the first act I win applause, when suddenly a report comes that there is to be a prize fight, and the people flock thither (Ter., *Hec.*, 39).

Simulat sē eōrum praesidiō cōnfīdere, **cum** *intereā aliud quiddam iam diū* **māchinētur,** he pretends that he has confidence in their protection, while meantime he has been long concocting another scheme (Cic., *Verr.*, Act i., 6, 15).

Egŏ in castra a. d. VII K. Sept. **vēnī,** **cum** *intereā superiōribus diēbus ex senātūscōnsultō et ēvocātorum fīrmam mānum .et equitātum* **comparāvissem,** I went into camp on the twenty-sixth of August, when meanwhile during the days before I had got together in accordance with the Senate's decree a strong force of retired veterans and cavalry (Cic., *Fam.,* xv., 4, 3).

a. This inversion gives a more lively effect to what is said. Compare in English, "When we reached the middle of the valley, the cannon suddenly thundered forth," and "We had reached the middle of the valley, when suddenly the cannon thundered forth."

NOTE. The pupil should be cautioned that this inversion does not *always* take place when the *cum* clause stands after the main clause.

513. *Cum . . . tum* pass from the meaning "when . . . then" into the meanings "while . . . yet," "not only . . . but also," "both . . . and," and then are often used to connect single words or expressions. (Cf. the last example below.) Thus : —

Cratippum cum audiō *lu-benter*, tum *etiam propriam ēius suāvitātem vehementer amplector*, I not only hear Cratippus gladly, but even am particularly fond of his peculiar charm of style.

Sed cum *multīs in rēbus neglegentiā* plēctimur, tum *māximē in amīcīs et dīligen-dīs et colendīs*, but while in many things we are punished for carelessness, this is particularly the case in choosing and cultivating friends (Cic., *Am.,* 22, 85).

Cōnsilium tuum cum *sem-per* probāvissem tum *mul-tō magis probāvī lēctīs tuīs litterīs*, though I had always approved your plan, I approved it much more after having read your letter.

Cumque *plūrimās et māxi-mās commoditātēs amīcitia* contineat, tum *illā nimīrum praestat omnibus, etc.,* and while friendship includes very many great advantages, it no doubt surpasses all other things in this, that it, etc. (Cic., *Am.,* 7, 23).

Ille quidem frūctum omnis ante *āctae vītae hodiernō diē māximum cēpit,* cum *summō cōnsēnsū senātūs* tum *iūdiciō tuō gravissimō et māximō,* as far as he is concerned, he has to-day reaped the richest fruit of all his past life, both through the unanimous approval of the senate and through your most weighty and exalted decision (Cic., *Mārc.,* 1, 3).

CONSTRUCTIONS OF INDIRECT DISCOURSE.

The CONSTRUCTIONS OF INDIRECT DISCOURSE include: —

1. INDIRECT DISCOURSE proper.

2. INDIRECT QUESTIONS.

3. CLAUSES OF QUOTED CAUSE.

4. Other dependent CLAUSES GIVING ANOTHER'S IDEA without any verb of saying expressed.

5. Clauses in the SUBJUNCTIVE BY ATTRACTION.

Indirect Discourse Proper.

514. When a person's words or thoughts (whether another person's or the speaker's own) are quoted, not in their exact grammatical form, but in narrative form de-

pending upon a word of saying or thinking, the quotation
is called INDIRECT (*Ōrātiō oblīqua* *).

515. In indirect discourse : —

(1.) All *subordinate verbs* are put in the SUBJUNCTIVE.

(2.) The *main verb* is put in the INFINITIVE, except
that —

(3.) *Imperatives* are put in the SUBJUNCTIVE, and *hor-
tatory* and *dubitative subjunctives* retain their mood.

Thus : —

Dīcit hīc sibĭ nōn **placēre,** *quod quaedam nōn* **invenian-
tur,** *quibus sibĭ opus* **sit,** he says he does not like it here, be-
cause certain things of which he has need are not found (*illī
nōn* **placet,** *quod . . . nōn* **inveniuntur,** *quibus eī opus* **est**).

Dīxit sē nōn **crēdere ;** *an fierī id* **posse,** he said he did not
believe it ; or could this be done ? (*nōn* **crēdō** *; an fierī id*
potest ?)

Dīcit āleam **iactam esse** *; quid* **faciat ?** *statim* **proficis-
cantur** *exercitusque* **sequātur,** he says the die is cast ; what
can he do ? let them start at once and let the army follow (*ālea*
iacta est *; quid* **faciam ?** *statim* **proficīsciminī** *exercitusque*
sequātur).

516. If the verb of saying or thinking upon which an
indirect discourse depends denotes PAST time (*i. e.,* is im-
perfect, historical perfect, or pluperfect), the dependent
clauses, as a rule, are all thrown into the past (*i. e.,* the
imperfect and pluperfect subjunctive †). Thus : —

INDIRECT.	DIRECT.
1. *Ad haec Ariovistus respondit :*	
Iūs esse *bellī, ut, quī* **vī-** *cissent, iīs quōs* **vīcissent,** *quem ad modum* **vellent,**	" *Iūs* est *bellī, ut, quī* **vī-** cerint, *iīs quōs* **vīcerint,** *quem ad modum* { **velint**, **volunt** },

* Direct Discourse is called in Latin *Ōrātiō rēcta.*

† These tenses, therefore, do not always *imply non-fulfillment* in condi-
tional clauses quoted, but often merely indicate that a supposed case is
thrown into the past.

imperārent: *item* populum Rōmānum *victīs nōn ad alterīus praescrīptum, sed ad suum arbitrium imperāre* cōnsuēsse. *Sī ipse populō Rōmānō nōn* praescrīberet, *quem ad modum suō iūre* ūterētur, *nōn* oportēre sēsē *ā populō Rōmānō in* suō *iūre impedīrī.* Haeduōs sibĭ, *quoniam bellī fortūnam* temptāssent *et armīs congressī .ǎc superātī* essent, stīpendiāriōs esse factōs. *Māgnam* Caesarem *iniūriam* facere, *quī* suō *adventū vectīgālia* sibĭ *dēteriōra* faceret. *Haeduīs sē obsidēs* redditūrum nōn esse, *neque iīs neque eōrum sociīs iniūriā bellum* illātūrum, *sī in eō* manērent *quod* convēnissent *stīpendiumque quotannīs* penderent; *sī id nōn* fēcissent, *longē iīs frāternum nōmen populī Rōmānī* āfutūrum. *Quod* sibĭ Caesar dēnūntiāret, sē *Haeduōrum iniūriās nōn neglēctūrum,* nēminem sēcum *sine suā perniciē* contendisse. *Cum* vellet, congrederētur: intellēctūrum, *quid invictī Germānī, exercitātissimī in armīs, quī inter annōs quattuordecim tēctum nōn* subissent, *virtūte* possent.

imperent: *item* populus Rōmānus *victīs nōn ad alterīus praescrīptum, sed ad suum arbitrium imperāre* cōnsuēvit. *Sī* egŏ *populō Rōmānō nōn* praescrībō, *quem ad modum suō iūre* ūtātur, *nōn* oportet mē *ā populō Rōmānō in* meō *iūre impedīrī.* Haeduī mihĭ, *quoniam bellī fortūnam* temptārunt *et armīs congressī ǎc superātī* sunt, stīpendiāriī sunt factī. *Māgnam* tū, Caesar, *iniūriam* facis, *quī* tuō *adventū vectīgālia* mihĭ *dēteriōra* facis. *Haeduīs obsidēs* nōn reddam, *neque iīs neque eōrum sociīs iniūriā bellum* illātūrus sum, *sī in eō* {maneant / manēbunt} *quod* convēnērunt *stīpendiumque quotannīs* {pendant / pendent}; *sī id nōn* fēcerint, *longē iīs frāternum nōmen populī Rōmānī* aberit. *Quod* mihĭ dēnūntiās, tē *Haeduōrum iniūriās nōn neglēctūrum,* nēmō mēcum *sine suā perniciē* contendit. *Cum* {volēs, / velis,} congredere: intellegēs, *quid invictī Germānī, exercitātissimī in armīs, quī inter annōs quattuordecim tēctum nōn* {subiērunt / subierint} *virtūte* possint (Caes., *B. G.,* i., 36).

2. *Quod sī veteris contumē-
liae oblīvīscī* **vellet**, *num
etiam recentium iniūriārum,
quod* **eō** *invītō iter per prō-
vinciam per vim* **temptās-
sent**, *quod Haeduōs, quod
Ambarrōs, quod Allobrogas*
vexāssent, *memoriam dēpō-
nere* **posse?** *Quod* **suā** *vic-
tōriā tam īnsolenter* **glōriā-
rentur** *quodque tam diū* **sē**
impūnē tulisse iniūriās ad-
mīrārentur, *eōdem* **perti-
nēre.**

2. *Quod sī veteris contu-
mēliae oblīvīscī.* **velim**, *num
etiam recentium iniūriārum,
quod* **mē** *invītō iter per prō-
vinciam per vim* **temptāstis**,
*quod Haeduōs, quod Ambar-
rōs, quod Allobrogas* **vexā-
stis**, *memoriam dēpōnere*
{ **possim** }? *Quod* **vestrā** *vic-
{ **possum** }
tōriā tam īnsolenter* **glōri-
āminī** *quodque tam diū* **vōs**
impūnē tulisse iniūriās ad-
mīrāminī. *eōdem* **pertinet**
(Caes., *B. G.*, i., 14).

3. *Caesar ad Lingonas litterās nūntiōsque mīsit:*

Nē *eōs frūmentō nēve aliā
rē* **iuvārent**; *quī sī* **iūvis-
sent sē** *eōdem locō quō Hel-
vētiōs, habitūrum.*

Nē *eōs frūmentō nēve aliā
rē* **iūveritis**; *sī* **iūveritis
vōs** *eōdem locō quō Helvētiōs*
habēbō (Caes., *B. G.*, i., 26).

NOTE. For the convenience of the pupil the following translation of the *indirect* form of the above passages is subjoined : —

1. To this Ariovistus made answer, that it was the right of war for those who had conquered to lay upon those whom they had conquered such commands as they pleased ; the Roman people likewise were in the habit of laying commands upon the conquered not at another's dictation, but according to their own judgment. If he did not dictate to the Roman people how they were to use their rights, he ought not to be interfered with by the Roman people in the exercise of his rights. The Haeduans had been made his tributaries since they had tried the fortune of war and had been met and defeated in battle. That Caesar was guilty of a great wrong in that by his arrival he was di-minishing his revenues from tribute. He was not going to re-store the Haeduans' hostages to them, nor did he intend to make war upon them or their allies wrongfully [as he would be

doing in case he attacked them] if they stood by their agree-
ment and paid their tribute yearly; if they did not do this,
they would find the name of brethren given them by the Ro-
man people very far from being of advantage to them. As to
Caesar's threatening him that he would not disregard injuries
done to the Haeduans [he would say] that no one had fought
with him without bringing destruction upon himself; he might
come to an engagement whenever he pleased, and would find
out what the unconquerable Germans, who were thoroughly
trained soldiers and had not lived under a roof for fourteen
years, could accomplish in bravery.

2. But if he should be willing to forget the insults of long
standing, could he also lay aside the remembrance of the recent
wrongs they had done, in that they had tried to force a way
through our province against his will, and had harassed the
Haeduans, the Ambarri, and the Allobroges? Their boasting
so arrogantly of the victory they had won and their surprise
at having inflicted injuries so long without rousing vengeance
pointed in the same direction.

3. Caesar sent a letter and messengers to the Lingones, saying
that they were not to aid them with grain or anything else; if
they did aid them, he should regard them as on a par with the
Helvetians.

    a. Sometimes when the verb on which the Indirect Discourse
depends is in a past tense a subordinate subjunctive is retained
in the present tense, thus giving a more lively effect.   Thus : —

    Ad haec Q. Mārcius respondit: ab armīs discēdant, *Rō-
mam supplicēs* proficiscantur, to this Quintus Marcius
answered, let them withdraw from arms and go as suppliants to
Rome ; *eī lēgātiōnī Ariovistus respondit: sī quid ipsī ā Cae-
sare* opus esset *sēsē ad eum ventūrum fuisse ; sī quid ille ā
sē* velit *illum ad sē venīre oportēre,* to this embassy Ariovistus
made answer. that if he had needed anything from Caesar he
would have gone to him ; if Caesar wanted anything of him he
[also] ought to come to him (Caes., *B. G.,* i., 34).   Cf. also
chapters 14 and 31 of the same book.

NOTE. By thus using the present tense the writer brings, for the moment, the time when the thing was originally said up to the time when it is quoted. Such a construction represents a sort of half-way stage between completely direct and completely indirect quotation. For a still more marked fusion of the time when a speech was made with the time at which it is quoted see ch. 40 of the same book : *factum ēius hostis perīculum patrum* **nostrōrum** *memoriā,* **cum,** *Cimbrīs et Teutonīs ā C. Mariō pulsīs, nōn minōrem laudem exercitus quam ipse imperātor meritus* **vidēbātur,** that trial was made of that enemy within the memory of our fathers, when the Cimbri and Teutones were routed by Gaius Marius and the army seemed to have earned as much glory as the general himself. The clause *cum . . . vidēbātur* is taken out of the indirect discourse and said, as it were, to the reader.

b. Of the three verbs of saying, *dīcō* most commonly introduces indirect discourse, but may also introduce direct discourse ; *āiō* is used almost exclusively for indirect discourse, except in the phrase " *ut ait Ennius, Cicerō,* etc. ;" *inquam* is used only for direct discourse, and always stands after some word or phrase of the quotation ; as, " *scīs mē,*" *inquam,* " *idem sentīre,*" " you know," said I, " that I hold the same opinion."

c. Short direct questions like *quid crēditis?* are generally put in the subjunctive in indirect discourse rather than in the infinitive ; *quid crēderent,* not *quid crēdere.* (Cf. Līv., vi., 37, 6.)

d. Relative clauses in which the relative is equivalent to a demonstrative and connective (cf. **451**) have the force of independent clauses, and are generally put in the infinitive, in indirect discourse. Thus : —

Unumquemque nostrum [*cēnsent*] *ēius mundī esse partem ;* **ex quō** *illud nātūrā* **consequī.** *ut,* etc., each one of us, they think, is a part of that universe : from which it naturally follows that, etc. (Cic., *Fīn.,* iii., 19, 64) ; **quibus** *proeliīs calamitātibusque* **frāctōs . . . coāctōs esse** *Sēquanīs obsidēs dare,* and that, broken by these battles and disasters, they had been obliged to give hostages to the Sequani (Caes., *B. G.,* i., 31).

So also sometimes other clauses which are dependent in form but independent in force ; as : —

Saepe dictum est, **ut** *mare, quod suā nātūrā tranquillum sit,*

ventōrum vī **agitārī** *atque* **turbārī**, *sīc populum Rōmānum,*
etc., it has often been said that as the sea, which in its own na-
ture is peaceful, is roused and put in commotion by the force of
the winds, so the Roman people, etc. (Cic., *Clu.*, 49, 138).

e. Comparative clauses after *quam* more commonly appear in
the infinitive (when the clause containing the other term of the
comparison has the infinitive), but sometimes they have the sub-
junctive with or without *ut.* Thus : —

Addit etiam sē prius occīsum īrī ab eō **quam** *mē* **violātum**
īrī, he adds also that he would allow himself to be killed by him
sooner than have me injured (Cic., *Att.*, ii., 20, 2) ; *sē mīliēns*
moritūrōs potius **quam** ut *tantum dēdecoris admīttī* **patian-**
tur, that they would die a thousand times rather than suffer
such disgraceful action to be taken (Līv., iv., 2, 8).

NOTE. Cicero prefers the infinitive, Livy the subjunctive alone or with
ut; Caesar has the infinitive and the subjunctive without *ut.*

f. Subordinate clauses (mostly relative) may be retained in
the indicative if they contain explanatory statements which are
true independent of the quotation, or are merely a part of the
definition of something mentioned. Thus : —

Per explōrātōrēs certior factus est ex eā parte vīcī, quam
Gallīs **concēsserat,** *omnēs noctū discēssisse,* he was informed
by spies that everybody had left by night the part of the village
which he had given up to the Gauls (Caes., *B. G.*, iii., 2) ; *quis*
potest esse tam praeceps quī neget haec omnia quae **vidēmus**
deōrum potestāte administrārī, who can be so rash as to deny
that all this world we see about us is regulated by the power of
gods ? (Cic., *Cat.*, iii., 9, 21).

g. Sometimes in the same quotation a change is made from
indirect to direct discourse. Thus : —

Tālī modō accūsātus ad haec respondit : quod castra mō-
visset, factum inopiā pābulī. . . . "Haec ut intellegātis " in-
quit "sincērē ā mē prōnūntiārī, audīte Rōmānōs mīlitēs,"
accused in this fashion, he made answer to the accusation, that as
to his having moved his camp, this was due to want of fodder. . . .
" And that you may know that I am sincere in saying this,"

said he, " listen to [the testimony of these] Roman soldiers "
(Caes., *B. G.*, vii., 20).

517. CONDITIONS CONTRARY TO FACT undergo a slight
change of form in indirect discourse, as follows : —

(1.) In the active voice generally the apodosis, if im-
perfect subjunctive, becomes *future infinitive* (i. e., *fac-
tūrum*, etc., *esse*) ; if pluperfect, it becomes *factūrum*,
etc., *fuisse.* Thus : —

[*Titūrius clāmitābat*] *neque aliter Carnūtēs interficiendī
Tasgetī cōnsilium* **fuisse captūrōs,** *neque Eburōnēs, sī ille
adesset, tantā cum contemptiōne nostrī ad castra* **ventūrōs
esse,** Titurius kept crying out that otherwise the Carnutes
would not have formed the plan of slaying Tasgetius, and that
the Eburones, if he were there, would not come to camp with
such marked contempt for us (Caes., *B. G.*, v., 29) ; *an cēnsēs
mē tantōs labōrēs* **susceptūrum fuisse,** *sī īsdem fīnibus glō-
riam meam quibus vītam essem terminātūrus,* or do you sup-
pose I should have taken such toils upon myself if I had ex-
pected to bound my glory by the same limits as my life ? (Cic.,
Sen., 23, 82).

(2.) In the passive voice regularly, and in the **active**
occasionally, the circumlocution *futūrum esse (fore) ut*
is used for present conditions contrary to fact, *futūrum
fuisse ut* for past conditions. The subjunctive used with
this *ut* is then in both cases imperfect. Thus : —

*Nisi eō ipsō tempore quīdam nūntiī dē Caesaris victōriā
per dispositōs equitēs essent adlātī, exīstimābant plerīque* **fu-
tūrum fuisse ut** [*oppidum*] **āmitterētur,** most people
thought that unless certain messages about Caesar's victory had
been brought at that very time by horsemen stationed at inter-
vals for the purpose, the town would have been lost (Caes., *B.
C.*, iii., 101).

a. Occasionally some form of *posse, dēbēre,* or the like, or a
gerundive, takes the place of the future participle in the above
expressions. Thus : —

Platōnem exīstimō, sī genus forēnse dīcendī trāctāre voluis-set gravissimē **potuisse** *dīcere,* I judge that if Plato had chosen to take up the forensic kind of oratory, he could have made a most effective speaker ; *appāret nōn* **recipiendum fuisse** *Tarentum, nisi āmīssum foret,* it would seem that Tarentum would not have had to be retaken if it had not been lost. (Cf. also **477** *c.*)

NOTE. With regard to the apodoses of conditions other than those contrary to fact it should be observed that the future indicative and present subjunctive are represented in the indirect discourse by the future infinitive, the future perfect indicative and the perfect subjunctive by *fore ut* with the perfect * subjunctive in the active voice, by the perfect participle with *fore* in passives and deponents. Thus : —

Dīcit sī rogēs sē **factūrum esse,** he says he will (or would) do it if you ask (or should ask) him, — in direct discourse, *sī rogēs (rogābis) . . . faciat (faciet).*

Spērō **fore ut** *sī negōtia mea bene cēsserint mox ad vōs* **redierim,** I hope that if my affairs turn out well, I shall soon come back to you, — in direct discourse, *sī cēsserint . . . redierim (redierō).*

Hōc possum dīcere, mē satis **adeptum fore,** *sī . . . nūllum in mē perīculum redundārit,* this I can say, that I shall have obtained enough if no danger flows back upon me, — in direct discourse, *satis adeptus erō (erim) . . . sī . . . redundārit* (Cic., *Sull.,* 9, 27).

Indirect Questions.

518. INDIRECT QUESTIONS take the subjunctive. Thus : —

Docē mē, igitur, **unde sint, ubī sint, quālēs sint,** tell me, then, whence [the gods] come, where they are, what their nature is (Cic., *N. D.,* i., 23, 65) ; *id* **utrum** *illī* **sentiant, an** *vērō* **simulent,** *tū intellegēs,* you will understand whether that is their real opinion or whether they are in fact pretending (Cic.) ; *sī* **quālis sit** *animus, ipse animus nēsciet,* if the mind itself shall not know what sort of a thing the mind is (Cic., *Tūsc.,* i., 22, 53).

a. The expressions *nēsciō quis, nēsciō quō modō, nēsciō unde,* etc., are generally equivalent to " some one," " somehow,"

* Pluperfect when the verb of saying is past (see **516**).

etc., and therefore having lost their interrogative force, have no influence upon the mood of the verb which follows them. Thus : —

Sed **cāsū nēsciō quō** *in ea tempora aetās nostra incidit*, but by some chance my life has fallen upon a time, etc. (Cic.).

b. So also *mīrum quam, mīrum quantum, nimium quantum ;* as : —

Salēs quī in dīcendō **nimium quantum** *valent*, wit, which has some tremendous power in oratory (Cic., *Ōr.*, 26, 87).

c. In early Latin the indicative was used in indirect questions, and this use frequently occurs in Plautus and Terence. Thus : —

Scīre volō, **quoi reddidistī,** I want to know to whom you gave it (Plaut., *Curc.*, 543) ; *vidē avāritia* **quid facit,** see what greed does (Ter., *Ph.*, 358).

d. Indirect questions are sometimes, by a development from conditional clauses which also occurs in English, introduced by *sī* = " if," " whether."   Thus : —

Quaesīvit iterum **sī** *cum Rōmānīs mīlitāre* **licēret,** his second question was, whether [if] he might serve in the Roman army (Līv., xl., 49, 6) ; *mīrābar hŏc* **sī** *sīc* abīret *et erī semper lēnitās verēbar quōrsum ēvāderet*, I wondered if [whether] this would [not] come out so, and was always apprehensive as to what master's easy discipline would result in (Ter., *An.*, 175).

e. Sometimes, especially in the comic poets, a direct question is repeated with surprise by the person to whom it is addressed, and thus becomes indirect and is put in the subjunctive depending on the idea " do you ask."   Thus : —

Quid nunc faciundum **cēnsēs** ?   *Tr.   Egŏ quid* **cēnseam** ? What do you think ought to be done now ?   Tr. What do I think ? (Plaut., *Mōst.*, 556).

NOTE. Indirect questions are not to be confounded with dependent relative clauses, though sometimes the form is the same. Thus : —

Dīcam quae sentiam (interrogative) = *quae sentiō ? dīcam,* What do I

think? I will tell; *dicam quae sentiam* (relative) = *dicam ea quae sentiō* or *sentiam*, I will say the things I think.

For the use of the interrogative particles in indirect questions, see **579** ff.

Causal Clauses with Quod, Quia, Quoniam.

519. In causal clauses with *quod* or *quia*,* "because," and *quoniam*, "since," the indicative simply asserts (or denies) one thing as the cause or reason of another ; the subjunctive represents the cause as one assigned by some one other than the speaker or writer, — generally by the subject of the main clause.

Note. It is to be observed that the subjunctive does not *deny* (even by implication) that the reason given is the true one. On the contrary, the subjunctive may be used of that which the speaker believes to be the cause of an action, but which he does not wish to *state* positively as such.

INDICATIVE.

Ita fit ut adsint prop-terēā, quod *officium* sequun-tur, *taceant autem, idcircō* quia *periculum* vītant, so they are here because they are thus performing a duty, but they are silent for the reason that they shun danger (Cic., *Rōsc. Am.*, 1, 1).

Quod spīrātis, quod *vō-cem* mīttitis, quod *formās hominum* habētīs, *indignan-tur*, they are angry because you breathe and speak and have the shapes of men (Līv., iv., 3. 8).

Quō quidem etiam magis sum exercitus, nōn quia *mul-*

SUBJUNCTIVE.

Laudat Āfricānum Pa-naetius, quod fuerit *absti-nēns,* Panaetius praises Africanus for his self-control (Cic., *Off.*, ii., 22, **76**).

An paenitet vōs quod *sal-vom exercitum* trādūxerim ? do ye regret my having brought the army over in safety ? (Caes., *B. C.*, ii., 32).

Bene māiōrēs accubitiōnem epulārem amīcōrum, quia *vī-tae coniūnctiōnem* habēret, *convīvium nōmināvērunt,* our ancestors did well in giving to the reclining of friends together at a banquet the name " convi-vium," a living together, from

* *Quod* is much commoner than *quia* or *quoniam*, especially with the subjunctive.

tīs dēbeō, *sed* quia *saepe* concurrunt, *etc.*, therefore I am even more exercised, not because I am indebted to many people, but because there often come together, etc. (Cic., *Planc.*, 32, 78).

Vōs, Quirītēs, quoniam *iam nox* est, *in vestra tēcta* discēdite, do you, fellow citizens, since the night is now come, depart to your houses (Cic., *Cat.*, iii., 12, 29).

its involving a community of life (Cic., *Sen.*, 13, 45).

Rēgnō nōn aequō animō carēbās; est autem impudēns lūctus maerōre sē cōnficientis, quod *imperāre nōn* liceat *līberīs,* you did not bear with calmness the loss of power. But his grief is shameless who consumes himself with sadness because he may not have sway over freemen (Cic., *Tūsc.*, iii., 12, 26).

Iactātum in condiciōnibus nēquīquam dē Tarquiniīs in rēgnum restituendīs, magis quia *id negāre ipse* nequīverat *Tarquiniīs, quam* quod *negātum īrī sibī ab Rōmānīs* īgnōrāret, mention was made in the terms — though to no purpose — of restoring the Tarquins to the throne, more because he had himself been unable to refuse that to the Tarquins, than because he did not know well enough that the Romans would reject the proposition (Līv., ii., 13, 3).

520. *Dīcō, putō,* etc., are sometimes put in the subjunctive in a causal clause, when the reason is really contained in an infinitive dependent upon them. Thus: —

Cum enim Hannibalis permīssū exīsset dē castrīs, rediit paulō post, quod *sē oblītum nēsciō quid* dīceret, for when he had gone out from the camp with Hannibal's permission, he returned a little later because, as he said, he had forgotten something (Cic., *Off.*, i., 13, 40) ; *quī istinc veniunt, superbiam tuam accūsant,* quod negent *tē percontantibus respondēre,* those who come from there criticise your arrogance because, as they say, you do not answer people who question you (Cic., *Fam.*, vii., 16, 3) ; *ex hīs Bellovacī suum numerum nōn* complēvērunt, quod *sē suō nōmine atque arbitriō cum Rōmānīs bellum gestūrōs* dīcerent, of these the Bellovaci did

not fill out their contingent, because, as they said, they were going to fight with the Romans on their own account and under their own direction (Caes., *B. G.*, vii., 75).

521. The subjunctive is used with *nōn quod* and *nōn quō*, meaning "not that" (not because), negative *nōn quod nōn*, *nōn quō nōn*, *nōn quīn* (not but that).*
Thus: —

Etsī nōn *idcircō eōrum ūsum dīmīseram*, quod *iīs* sucēnsērem *sed quod eōrum mē subpudēbat*, although I had not given up their intimacy because I was angry with them but because I was rather ashamed of them (Cic., *Fam.*, ix., 1, 2); nōn quō *meā quidem iam* intersit . . . *sed, etc.*, not that it makes a difference to me any longer . . . but, etc. (Cic., *dē Ōr.*, ii., 18, 74); *etsī eō tē adhūc cōnsiliō ūsum intellegō, ut id reprehendere nōn audeam*, nōn quīn *ab eō ipse* dissentiam, *sed quod eā tē sapientiā esse iūdicō*, although I see that you have thus far adopted a course which I should not venture to criticise, not that I do not myself hold a different view, but because I have such confidence in your wisdom (Cic., *Fam.*, iv., 7, 1).

For *quod* = "the fact that," introducing substantive clauses, see **540**, 4.

Clauses giving the Thought of Another.

522. The subjunctive is used to represent the thing said in a subordinate clause as something in the mind of a person other than the speaker or writer, — generally the subject of the main clause (implied indirect discourse). Thus: —

Paetus omnēs librōs quōs *frāter suus* relīquisset, *mihī dōnāvit*, Paetus gave me all the books which his brother had left [*i. e.*, he was influenced to give them by the fact that his

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* *Nōn quia, nōn quia nōn*, are also used, but are very rare in classical Latin. Occasionally all of these conjunctions, except *nōn quō, nōn quō nōn*, are found with an indicative, thus marking the reason distinctly as the *actual* one.

brother, etc.] (Cic., *Att.*, ii., 1, 12); *Dārīus*, **dum** *ipse* **abes-
set**, *pontis cūstōdēs relīquit prīncipēs, quōs sēcum ex Īoniā
dūxerat*, Darius left as guards of the bridge while he should be
absent, chieftains whom he had brought with him from Ionia;
Āgēsilāus multō glōriōsius dūxit, **sī** *īnstitūtīs patriae* **pāru-
isset** *quam* **sī** *bellō* **superāsset** *Asiam*, Agesilaus thought
it a much more glorious thing if he obeyed the established
laws of his country than if he conquered Asia in war (cf. Nep.,
Āgēs., 4).

Subjunctive by Attraction.

523. A clause depending upon a subjunctive (or an
infinitive), and denoting something which may be re-
garded as an integral part of the thought expressed in
the clause on which it depends, generally takes the sub-
junctive, though, except for such dependence, it would
take the indicative. Thus : —

Mōs est Athēnīs **laudārī** *in cōntiōne eōs*, **quī sint** *in proe-
liīs* **interfectī**, it is customary at Athens for a eulogy to be
delivered in the public assembly over those who have been
killed in battle (Cic., *Or.*, 44, 151); *in Hortēnsiō memoria
fuit tanta, ut*, **quae** *sēcum commentātus* **esset**, *ea sine scrīptō
verbīs eīsdem redderet*, **quibus** **cōgitāvisset**, Hortensius had
such a powerful memory, that without having written them
down he could give expression to the things he had turned over
in his mind, using the same words in which he had thought
them (cf. Cic., *Brūt.*, 88, 301); *fīēbat ut Alcibiadēs omnium
oculōs*, **quotiēnscumque** *in pūblicum* **prōdīsset**, *ad sē* **con-
verteret**, Alcibiades used to attract the gaze of all the people
every time he went out.

NOTE. The uses of the subjunctive given in the last two paragraphs
(**522** and **523**) are merely varieties of some of the more general uses
treated above. In many cases they might be explained as Characteristic
subjunctives. It is, however, worth while to put them into separate cate-
gories, because the considerations given show the reason why the subjunc-
tive is chosen in the given case, while in cases otherwise similar, but in
which these considerations are not present, the indicative is often found
where a Characteristic subjunctive might be expected.

TENSES OF THE SUBJUNCTIVE.

The following points in the use of the tenses in subjunctive clauses should be observed : —

524. When the thing said has really the nature of an occurrence (although it is expressed, as far as the mood goes, simply as an idea), the tenses of the subjunctive mark practically * the same differences of time as the tenses of the indicative.

a. This is the case with —

(1.) Clauses of Result.

(2.) Temporal Clauses (and those developed from them).

(3.) Clauses of Concession, with *quamvīs*, *licet*, etc.

(4.) The constructions of Indirect Discourse.   Thus : —

Sōcratēs tam sapiēns erat ut *hodiē quoque* honōrētur, Socrates was so wise that he is honored even to-day ; *tam ācriter pūgnāvērunt* ut *paene omnēs* occīderentur, they fought so desperately that nearly all were slain ; *haec verba ita excellentia sunt* ut *deō alicui* tribuerentur, these words are so admirable that they used to be attributed to some god.

Cum Athēnīs essem, *Zēnōnem saepe audiēbam,* when I was at Athens I often heard Zeno.

Hŏc dīcit quod vērum sit, he says this because it is, as he thinks, true.

525. But in the various constructions of indirect discourse, if the word upon which a subjunctive depends refers to past time, the subjunctive is regularly drawn into the same time (*i. e.*, is made imperfect or pluperfect). Thus : —

Tum ōstendit quanta esse *vīs cōnscientiae,* then he showed

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* In these uses the subjunctive has lost its modality and gained in tense quality (as has been said in **483**, *c*, with the note before and after), but, scientifically speaking, this exchange was never quite complete enough to make the tense quality of this mood absolutely identical with that of the indicative.

how great the power of consciousness of guilt is; *hīs mōs erat omnēs quī ad īnsulam ipsōrum* **accēssissent** *statim interficī*, these people had the custom of immediately killing all who approached their island; *laudābat Āfricānum Panaetius quod abstinēns* **esset**, Panaetius used to praise Africanus for his self-control.

NOTE. This tendency arises, perhaps, from a desire for symmetry of expression. The same thing is occasionally shown in dependent indicative clauses (see **470**, 3), and is at the bottom of the so-called subjunctive by attraction. A similar attraction of tense occurs in English also, though not with the same regularity as in Latin. See the second example above. Also compare with each other the two forms in which each of the following sentences may be expressed : —

That battle showed what unaided valor CAN do.

That battle showed what unaided valor COULD do.

If he were here, he would do what the occasion DEMANDS.

If he were here, he would do what the occasion DEMANDED.

526. When the thing said is not thought of as an occurrence at all, but only as an idea in the mind of the speaker or writer, the primary tenses of the subjunctive are used in speaking of a present (or future) situation, the secondary tenses in speaking of a past situation. The perfect and pluperfect differ from the present and imperfect only in their implication of *completed* action.

a. This is the case with : —

(1.) Subjunctives in Independent Sentences.*

(2.) Conditional clauses * (including Concessions and Comparisons).

(3.) Clauses of Purpose (whether pure purpose or substantive clauses).

Thus, *haud facile* **discernās**, like the English " you *cannot* easily tell," applies to a present situation; *haud facile* **discernerēs**, like " you *could* not easily tell," applies to a past situation. So, *hunc librum tibi dō, ut eum* **legās**, I give you this

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* The use of the imperfect subjunctive to denote a wish or a supposition unfulfilled in present time is only an apparent exception, and has been sufficiently treated in **473**, *a*, and **477**, *a*.

book to read, indicates a present purpose; *hunc librum tibĭ dedī,
ut eum* **legerēs**, implies a past purpose (*i. e.*, what was the purpose at the time of giving).

NOTE. In these uses, as there is no question of the *occurrence* of anything, there is no definite time relation to the moment of speaking or writing, as when the indicative is used, or as there is (by implication) in the cases treated under **524**, and the mood quality of the subjunctive is much more marked than its tense quality.

IMPERATIVE MOOD.

527. The IMPERATIVE MOOD is used to express directly *commands, requests,* and *advice.* Thus : —

Hūc **ades**, come here (Verg., *Ecl.*, 2, 45).

Nōsce *tē*, know thyself (Cic., *Tūsc.*, i., 22, 52).

Aequam **mementō** *servāre mentem*, remember to keep an unruffled mind (Hor., *Carm.*, ii., 3, 1).

a. The negative is *nē* for " not," *nēve* for " nor " or " and not." *Nōn* and *neque* are rare, and occur chiefly in poetry.

b. The future imperative expresses the command, etc., more mildly than the present. But for the missing present of *sciō, meminī*, and of *habeō* meaning " think," the future forms are used — *scītō, scītōte, mementō, mementōte, habētō, habētōte.*

c. The third person of the future occurs only in laws and wills.

d. Fac, fac ut, cūrā ut, are used with a subjunctive to express a command *more* strongly; *velim, nōlim, mālim* (cf. **473**, *c*, and **491**), to express one *less* strongly, than the imperative. The future indicative is also sometimes used, as in English.

e. Quīn, why not, with the present indicative, is sometimes equivalent to a command; as, *quīn accipis ?* = take it (lit., why don't you take it?) (Ter., *Heaut.*, 832).

528. PROHIBITIONS are expressed by the present imperative only in poetry, by the future imperative only in laws, wills, precepts, etc. Thus : —

Nē crēde *colōrī*, trust not the color (Verg., *Ecl.*, 2, 17) ;

hominem mortuom in urbe **nē sepelītō nēve ūritō**, give nei-
ther burial nor cremation to the dead within the city (Laws
of the XII. Tables).

529.   Otherwise PROHIBITIONS take : —

(1.) In the second person : —

a. Nē, with the *perfect* subjunctive (for a particular case
only) ; as, *hŏc* **nē fēceris**, *Mārce*, do not do this thing, Mar-
cus.

b. Nē, with the *present* subjunctive (for a general case only) ;
as, *hŏc* **nē faciās**, do this not (*i. e.*, nobody must do it).

c. Nōlī, with the infinitive ; as, *nōlī oblīvīscī*, do not forget.

d. Cavē, with the subjunctive ; as, *cavē fēstīnēs*, do not
hurry.

e. Fac nē, with the subjunctive (in colloquial speech). Thus :
fac nē *quid aliud* **cūrēs**, *nisi ut convalēscās*, do not attend
to anything but the recovery of your health (Cic., *Fam.*, xvi.,
11, 1).

(2.) In the third person : —

Nē, with the *present* subjunctive ; as, *dōnīs impiī* **nē plā-
cāre** audeant *deōs*, let not the wicked presume to try to pro-
pitiate the gods with gifts.

Compare also **472**, 2, and **472**, *a*, *b*.

INFINITIVE.

NOTE.   The INFINITIVE has the nature of a *noun*, in that it may be
used as the subject or object of various verbs, or in apposition with a pro-
noun ; it has the nature of a *verb*, in that it admits distinctions of tense, is
modified by *adverbs*, not *adjectives*, and like the finite verb governs oblique
cases.

SUBJECT OF THE INFINITIVE.

530.   The SUBJECT of an infinitive is put in the *accu-
sative.*   Thus : —

Ad rem pūblicam pertinet **mē cōnservārī**, it concerns the
interests of the state that I should be saved (Cic.) ; *vidēbat* id
nōn **posse** *fierī*, he saw that it could not be done (Nep.).

a. But the infinitive is sometimes used in lively narration instead of the (historical) perfect indicative, and then its subject is in the NOMINATIVE (*historical infinitive*). Thus : —

Interim cottīdiē **Caesar** *Haeduōs frūmentum* **flāgitāre,** meanwhile Caesar daily demanded grain of the Haeduans (Caes., *B. G.*, 1, 16) ; **nōs** *pavidī* **trepidāre** *metū,* panic-stricken we hurry about in alarm (Verg., *Ae.*, 2, 685).

INFINITIVE AS SUBJECT.

531. The infinitive, either *with* or *without* a subject, may be the SUBJECT of a verb. Thus : —

Difficile est **amīcitiam manēre,** *sī ā virtūte dēfēceris,* it is hard for friendship to abide, if you fall from virtue (Cic., *Am.*, 11, 37).

Māius dēdecus est parta **āmittere** *quam omnīnō nōn parāvisse,* it is a greater disgrace to lose what you have acquired than not to have made any acquisitions at all (Sall., *Iug.*, 31, 17) ; *numquam igitur est ūtile* **peccāre,** to do wrong is therefore never expedient (Cic., *Off.*, iii., 15, 64).

a. The infinitive is used as subject chiefly with *est, erat,* etc., and a predicate noun or adjective, or with certain impersonal verbs, such as *libet, licet, oportet, vidētur, piget, pudet, placet, praestat, rēfert, interest, convenit, fugit, iuvat,* etc.*

b. The infinitive may of course also be equivalent to a predicate nominative ; as : —

Impūne quaelibet facere, id est **rēgem esse,** to do with impunity whatever one will, that is to be king (Sall.).

c. When the infinitive used with *licet* and such words has a predicate adjective or noun with it, this is generally put in the *dative,* whether there is a dative of indirect object ex-

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* With verbs like *oportet,* which, strictly speaking, have the subject involved in the verb idea (*i. e.,* impersonals in the narrowest sense), the infinitive is in origin not a *subject* infinitive but a *complementary* infinitive (see **532**). These infinitives, however, became so fused with the subject infinitive, and thereby lost their resemblance to other complementary infinitives so thoroughly, that it seems most practical to treat them as is here done.

pressed with *licet* or not; but sometimes it is put in the *accusative*. Thus: —

Licuit esse **ōtiōsō** *Themistoclī*, it was in Themistocles' power to be inactive (Cic., *Tūsc.*, i., 15, 33); *sibĭ vītam fīliae suā cāriōrem fuisse, sī* **līberae** *āc* **pudīcae** **vīvere** *licitum fuisset*, [he said] that his daughter's life would have been dearer to him than his own, if she could have lived in freedom and virtue (Līv., iii., 50, 6).

Quod sī cīvī Rōmānō licet esse **Gāditānum**, and if a Roman citizen may be [also] a citizen of Gades (Cic., *Balb.*, 12, 29).

For the subjunctive with impersonals, see **494**, *a*, and **497**.

COMPLEMENTARY INFINITIVE.

532. The infinitive *without a subject* is used with several classes of words which require a further action of the same subject to complete the meaning (complementary infinitive). Thus: —

Hŏc queō **dīcere**, this I can say (Cic., *Sen.*, 10, 32); *haec* **vītāre** *cupimus*, this we wish to avoid (Cic.); *poētās omnīnō nōn cōnor* **attingere**, I do not attempt to touch the poets at all (Cic., *dē Ōr.*, ii., 14, 61).

a. Such are verbs denoting ABILITY, OBLIGATION, INTENTION, or ENDEAVOR; also verbs meaning BEGIN, CONTINUE, CEASE, ABSTAIN, LEARN (TO),* REMEMBER (TO),* UNDERSTAND, DETERMINE, DARE, BE AFRAID (TO),* HESITATE, BE WONT.

b. If a complementary infinitive has a predicate noun or adjective, this agrees in case with the subject of the verb on which the infinitive depends. Thus: —

Audē **sapiēns** *esse*, dare to be a philosopher; *solet* **trīstis** *vidērī*, he is apt to seem sad; *iubet eum* **virum** *esse audēre*, he bids him dare to be a man. Cf. also **329**, *b*.

For the subjunctive with some of these verbs, see **484 ff.**

For the infinitive *with* a subject after verbs of wishing, etc., see **533, 3.**

* In the meanings *learn, remember, be afraid, that* (something) *is so and so*, these verbs of course take other constructions. (See **515 ff.**; also **490**, and **492**).

Infinitive as Object.

533. The infinitive *with a subject* is used as the OBJECT of certain classes of verbs. Thus : —

(1.) With verbs of SAYING, THINKING, KNOWING, PERCEIV-ING (*verba sentiendī et dēclārandī*) ; as : —

Dīcit sē *crās* **ventūrum esse,** he says he will come to-morrow ; *centuriōnēs* **nihil** *temere* **agendum esse exīstimābant,** the centurions thought that nothing ought to be done inconsiderately ; *audīvī tē vēnisse,* I heard you had come ; **sentit** *igitur animus* **sē . . .** *suā vī, nōn aliēnā,* **movērī,** the mind therefore perceives that its activity is from its own force, not from an outside force (Cic., *Tūsc.,* i., 23, 55).

(2.) With verbs of DETERMINING, DECREEING, and the like ; as : —

Metellus **statuit** *aliō mōre* **bellum gerendum esse,** Metellus determined that the war must be carried on in another fashion.

(3.) With verbs of WISHING (mostly when a new subject is introduced), and with *iubeō* and *vetō.* Thus : —

Hōc velim intellegī, I should like to have this understood (Cic.) ; *lēgātī quod erant appellātī superbius,* **Corinthum** *patrēs vestrī . . .* **exstīnctum esse voluērunt,** your fathers insisted on the destruction of Corinth because their ambassadors had been addressed rather arrogantly (Cic., *Lēg. Mān.,* 5, 11) ; *mē amārī volō,* I wish to be loved ; **iubet nōs** *Pȳthius Apollō* **nōscere** *nōsmet ipsōs,* the Pythian Apollo bids us know ourselves ; **lēgātōs** *Caesar* **discēdere vetuerat,** Caesar had forbidden the ambassadors to depart (Caes., *B. G.,* 2, 20).

(4.) With verbs of EMOTION and FEELING ; as : —

Gaudeō tē *salvom* **vēnisse,** I am glad that you have arrived safely ; *Antōnius* **sē** *similem* **esse** *Catilīnae* **glōriārī** *solēbat,* Antonius used to boast that he was like Catiline ; *multī* **peccāsse sē** *nōn* **anguntur,** *obiūrgārī molestē ferunt,* many

people are not distressed that they have done wrong, but take it
ill to be found fault with; **mīror** * **tē** *ad mē nihil* **scrībere,** I
wonder that you do not write to me at all.

(5.) With verbs of HOPING, PROMISING, VOWING, THREATEN-
ING, SWEARING, the *future* infinitive is regularly used. Thus : —

Spērō tē *id* **factūrum esse,** I hope you will do so ; *prōmī-*
sit sē ventūrum esse, he promised to come ; *tōtam* **sē** *urbem*
dēlētūrum esse minātur, he threatens to destroy the entire
town ; *numquam amīcum* **sē** *Rōmānīs* **futūrum esse iūrābat,**
he swore he would never be a friend to the Romans.

NOTE. This use of the infinitive is the regular construction of indirect
discourse. (See **515** ff.)

For the subjunctive with some of these verbs, see **484** ff.

INFINITIVE WITH *DĪCOR, VIDEOR, FERTUR,* ETC.

534. Several verbs, which in the active take an accusa-
tive and infinitive, are used personally in the passive
rather than impersonally,† the subject-accusative of the
infinitive thus becoming the subject-nominative of the
finite verb. Thus : —

Dīcor *vir probus* **esse,** I am said to be an upright man ;
vetāmur *hŏc* **facere,** we are forbidden to do this ; **videor**
diem illum **vidēre,** I seem to see that day ; *Numae* **rēgnum**
pācātum esse trāditur, Numa's reign is said to have been a
peaceful one.

a. A predicate word with the infinitive in this use is of
course nominative, as in the first example.

b. In poetry, sometimes a predicate word is put in the nomi-
native (by a Greek idiom) after an active verb of saying ;
as : —

Phasēlus ille, quem vidētis, hospitēs, **āit fuisse** *nāvium*
celerrimus, that skiff you see, there yonder, friends, doth
say, she was of boats the swiftest in her day (Cat., 4, 1).

* Cf. also substantive *quod* clauses, **540**, 4.

† The impersonal construction also occurs, but chiefly with the gerun-
dive or perfect participle.

OTHER USES OF THE INFINITIVE.

535. The infinitive (generally with the interrogative *ne*) is used in EXCLAMATIONS. Thus : —

Mēne inceptō **dēsistere** *victam,* I, defeated, abandon my undertaking! (Verg., *Aen.,* 1, **37**) ; *quemquam***ne** *hominem in animō* **īnstituere,** that any man should take the determination ! (Ter., *Ad.,* 38).

Cf. the subjunctive, with main verb omitted, **482,** *d*, and **492,** *c.*

536. The infinitive retains its original use of expressing a PURPOSE in a few expressions. Thus : —

(1.) With *habeō, dō, ministrō,* in a few passages ; as : —

Tantum **habeō polliceri,** I have so much to promise (Cic., *Fam.,* i., 5, *a*, **3**).

(2.) With *parātus* and *suētus* (*īnsuētūs*), used as adjectives. Thus : —

Omnia **perpetī parātus,** ready to endure all ; **īnsuētus** *vēra* **audīre,** unaccustomed to hear the truth (Līv., xxxi., 18, **3**).

a. In poetry a great many adjectives are used with the infinitive, where we might rather expect a gerund or a subjunctive clause. Thus : —

Cēdere nēscius, unknowing how to yield (Hor., *Carm.,* i., 6, **6**); *avidī* **committere** *pūgnam,* eager for the fray (Ovid., *M.,* 5, **75**) ; *certa* **morī,** bent upon death (Verg., *Aen.,* 4, **564**) ; *dīgnus amārī,* worthy to be loved (Verg., *Ecl.,* 5, **89**).

b. A rare case of the use of the infinitive as a noun is: *ut inter optimē* **valēre** *et gravissimē* **aegrōtāre** *nihil prōrsus dīcerent interesse,* so that they said there was absolutely no difference between being perfectly well and most seriously ill (Cic., *Fīn.,* ii., 13, **43**). Cf. **beātē vīvere** *vestrum quāle est !* your living happily, — what does it amount to ?

c. The infinitive of purpose depending upon a verb is occasionally used by the poets ; as : —

Prōteus pecus ēgit altōs **vīsere** *montēs,* Proteus drove his herds to visit the high mountains (Hor., *Carm.,* i., 2, **7**).

OMISSION OF THE INFINITIVE.

537. *Esse* (and *fuisse*),* especially as elements of the future active and perfect passive infinitives, are often omitted, particularly after verbs of saying or thinking; as : —

Vōs cōgnōvī fortēs [**esse**], I have found you brave; *adulē-scentī mōrem gestum* [**esse**] *oportuit*, the young gentleman should have been humored (Ter., *Ad.*, 214); *prōmīsit sē ven-tūrum* [**esse**], he promised to come.

a. In a relative clause, an infinitive is sometimes omitted when it can be supplied from the verb of the main clause; as : —

Quōs voluit omnēs **interfēcit** [sc. **interficere**], he killed all whom he chose [*sc.* to kill].

TENSES OF THE INFINITIVE.

538. In the constructions of indirect discourse (real or implied), the tenses of the infinitive represent the action as past, present, or future, with reference to the word of saying. They correspond to the tenses of the indicative as follows : —

> Pres. infin. = pres. indic.
> Perf. " = past " (imperf., perf., or pluper.).
> Fut. " = fut. "

a. With *meminī* (and occasionally other words) the present infinitive is used to represent an imperfect indicative; as, *hŏc mē* **meminī dīcere**, I remember saying this, — thus denoting a recollection of the *progress* of an action. If the *mere fact* is remembered, the perfect infinitive is used; as, **meministis** *mē ita* **distribuisse** *causam*, you remember I divided the case in this way.

b. Instead of the future infinitive is often used *futūrum esse ut* (or *fore ut*) with a subjunctive, — always when the given verb has no future participle. Thus : —

Numquam putāvī **fore ut** *supplex ad tē* **venīrem**, I never

* *Fore* is less commonly omitted.

thought I should come to you as a suppliant (Cic., *Att.*, xvi., 16 c, 10) ; *dīxit* **futūrum esse ut pōscerent,** he said they would demand.

539. In other constructions than those of indirect discourse, only the present infinitive is common. The perfect is used to denote COMPLETED ACTION.*

a. With verbs of WISHING, OBLIGATION, etc., the perfect passive is found sometimes where the present would seem more logical ; as : —

Patrēs vestrī Corinthum **exstīnctum esse voluērunt,** your fathers insisted that Corinth should be destroyed (Cic., *Lēg. Mān.*, 5, 11).

b. In early Latin, and in the poets and later writers, the perfect active is also thus used with various verbs.   Thus : —

Tendentēs opācō Pēlion **imposuisse** *Olympō,* struggling to pile Pelion upon shady Olympus (Hor., *Carm.*, iii., 4, 52) ; *bacchātur vātēs, māgnum sī pectere possit* **excussisse** *deum,* the prophetess rushes wildly about to try if she can shake off the divine influence from her soul (Verg., *Aen.*, 6, 78).

SUBSTANTIVE CLAUSES.

540. There are four classes of substantive clauses, as follows : —

(1.) Subjunctive clauses introduced by *ut, nē, quīn,* etc. (developed from purpose or result).   (Cf. **484** ff.)

(2.) Infinitives with subject accusative (indirect discourse).   (Cf. **515** ff. and **533** ff.)

(3.) Indirect questions.   (Cf. **518.**)

(4.) Indicative clauses introduced by *quod =* " the fact that " (a variety of causal clauses) ; as : —

Māgnum beneficium est nātūrae, **quod necesse est morī,** it is a great natural blessing that we must die.

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* Especially with expressions like *satis habeō, pudet, contentus sum, melius erit,* etc.

Which of these kinds of substantive clauses should be used with any given verb can generally be determined by considering the nature of the thing said, as follows : —

541. (1.) If the thing said in the substantive clause has the nature of a STATEMENT (spoken or thought), an infinitive clause is used ; as : —

Nōn putābant **dē tālī virō sūspīciōnibus oportēre iūdicārī**, such a man ought not to be judged [they thought] by suspicious circumstances.

(2.) If the thing said involves a REASON or EXPLANATORY *fact*, the substantive clause takes *quod ;* as : —

Mihǐ quidem videntur hominēs hāc rē māximē bēluīs praestāre **quod loquī possunt**, to me, at least, men seem to have the advantage over the brutes in this respect chiefly, that they can speak (Cic.).

(3.) If the thing said is a question, the substantive clause, as an indirect question, takes the subjunctive ; as : —

Quae esset brevissima via *quaesīvit*, he asked what was the shortest way.

(4.) If the thing said has not the nature of any of these three things, the substantive clause takes the subjunctive with *ut*, *nē*, etc. ; as : —

Fēcī nōn invītus **ut prōdessem multīs** *rogātū tuō*, I have been not unwilling to contribute to the advantage of many people at your request (Cic., *Am.*, 1, 4) ; *ad Appī Claudī senectūtem accēdēbat etiam* **ut caecus esset**, to the old age of Appius Claudius even blindness was added (Cic., *Sen.*, 6, 16).

NOTE. Verbs which in their original use take some particular form of substantive clause often acquire shades of meaning which admit other forms. The possible uses with any given verb are best learned from the dictionary, and by observing the practice of the Latin writers.

PARTICIPLES.

In the use of the Latin participles the following points should be noted : —

542. Participles are followed by the same cases and constructions as their verbs. Thus : —

Quīdam, **poēta nōminātus**, some one, called a poet.

Catulōrum oblīta *leaena*, a lioness forgetful of her whelps (Verg., *G.*, 3, 245).

Faventēs rēbus *Karthāginiēnsium*, favoring the interests of the Carthaginians.

Cāsūs *abiēs* **vīsūra** *marīnōs*, a fir tree [which is] to see the chances of the deep (Verg., *G.*, 2, 68).

Hōrum **operā** *saepe anteā* **ūsus**, having used their services often before.

543. The PRESENT participle denotes something going on at the same time as the action of the verb with which it is connected. Thus : —

Turnum **fugientem** *haec terra vidēbit*, this land shall see Turnus fleeing (Verg.).

a. The action denoted by a Latin present participle must belong to *exactly* the same time as the main action. Only certain participles denoting motion — *veniēns, adveniēns*, etc. — are used with that kind of *loose* reference to present time which the English participle often has. Thus we say, " hearing this sound, I ran quickly," where the Roman could not use a present participle, but would take some other form of expression ; as, *quō sonitū* **audītō** *currēbam celeriter*, or *cum hunc sonitum* **audīvissem**, *etc.*

b. The present participle depending upon a verb of saying or perceiving is almost equivalent to an infinitive, but is a more lively form of expression. See *fugientem* in the example above.

Cf. *Laelium et Scīpiōnem facimus* **admīrantīs**, I represent Laelius and Scipio expressing their wonder (Cic., *Sen.*, 1, 3).

544. The PERFECT participle denotes something already finished at the time indicated by the verb with which it is connected. Thus : —

Quī, **missus** *ab Argīs,* . . . *Ītalā cōnsēderat urbe,* who, sent from Argos, . . . had settled in the Italian city (Verg., *Ae.,* 10, 779).

a. The perfect participle of many deponent verbs has almost the force of a present participle. So, commonly, *arbitrātus, ratus, solitus, ūsus, veritus.* Also *ausus, commorātus, fīsus, secūtus,* and others.

b. The perfect participle of deponent verbs is sometimes used in a *passive* sense; as, *experta virtūs,* valor that has been tried.

NOTE. Except in the case of deponent verbs, an active perfect participle has to be supplied in Latin by changing the construction to the passive (Ablative Absolute), or by a temporal or causal clause (especially a clause introduced by *cum, postquam,* or *dum*).

545. The FUTURE participle denotes something which is to take place after the time indicated by the verb with which it is connected. Thus : —

Māgna pars hominum est, quae **nāvigātūra** *dē tempestāte nōn cōgitat,* there is a large part of mankind who when on the point of taking a voyage do not think about the state of the weather.

a. The future participle thus agreeing with a noun or pronoun is rare in good prose. In the poets and later writers (including Livy) it frequently denotes *likelihood, intention,* or *purpose.* Thus : —

An sēsē mediōs **moritūrus** *in hostēs īnferat,* or shall he plunge into the midst of the foe, to meet his death (Verg., *Ae.,* 9, 398).

546. The present and perfect participles are often used as attributive adjectives (or as nouns), and can even be compared, like other adjectives. Thus : —

Urbs **flōrentissima,** a most flourishing city.
Vir **spectātus,** a man proved worthy.

Male **parta** *male dīlābuntur*, ill gotten gains slip away in the same bad fashion (Cic., *Phil.*, ii., 27, 65).

Quō **parātior** *ad ūsum forēnsem prōmptiorque esse possim*, that I may be better prepared and more ready for forensic practice (Cic., *Caec.*, 13, 41).

547. A present or a perfect participle is also often used in the sense of a predicate, where in English a clause (or phrase) would be found denoting *an accompanying circumstance, a cause* or *hindrance*, etc. Thus : —

Sanguīs in tōtum corpus distribuitur per vēnās in omnēs partēs corporis **pertinentēs**, the blood is distributed to the whole body, through veins which extend into all parts of the body (Cic., *N. D.*, ii., 55, 137) ; *Caesar* **explōrātīs** *regiōnibus* **albente** *caelō omnēs cōpiās castrīs ēdūxit*, Caesar, having reconnoitred the country, led all his forces forth from camp as day was breaking (Caes., *B. C.*, 1, 68).

a. This is the regular use of the participle in the ablative absolute construction (cf. **422**), as in the last example.

b. Sometimes a participle is made to agree with a noun, when the participle itself contains the main idea. In English a noun (especially one in " ing ") is used instead of the participle, and its relation to the other noun is expressed by " of." Thus : —

Hae litterae recitātae *māgnum lūctum fēcērunt*, the reading of this letter caused great grief (Līv.) ; *ab* **conditā urbe** *ad* **līberātam**, from the founding of the city to the establishment of the republic [literally, to its freeing] (Līv.).

Cf. also the use of the gerundive (**550**, especially *d*).

c. Beside its regular use in forming the compound tenses of the verb (see **211**), the perfect participle is sometimes used with *habeō* almost in the sense of the English compound tenses. In Latin, however, the two parts of the expression retain their own force more distinctly than in English, and the use is chiefly confined to words of knowing and the like. Thus : —

Clōdī animum **perspectum habeō**. I have thoroughly investigated Clodius's state of mind [literally, I hold it in an

investigated condition]. Cf. (Plaut., *Cap.*, 345) **transāctum reddet** *omne,* he will do the thing up brown [literally, he will return it finished], and (in Terence and Cicero) *mīssum faciō,* I let go, dismiss.

GERUND and GERUNDIVE.

548. (1.) The GERUND is a verbal noun used in the oblique cases with the same force which the infinitive has as subject (or object) of a verb, and governing the cases like any other part of the verb. Its meaning is *active.*

(2.) The GERUNDIVE is a verbal adjective denoting *necessity, propriety,* or *duty,* or, in the oblique cases, taking the place of the gerund under certain circumstances. In the first of these uses it is *passive ;* in the second, though seemingly passive, it is really, like the gerund, *active.*

549. Examples of the use of the gerund are as follows : —

Metus **pārendī sibĭ,** fear of obeying him ; *parcendō victīs,* by sparing the conquered ; *efferor studiō* **patrēs vestrōs . . . videndī,** I am carried away with a desire to see your fathers (Cic., *Sen.,* 23, 83).

550. Instead of the *gerund* with an object, in the case of transitive verbs the *gerundive* construction is commonly used ; *i. e.,* the object is put in the case which the gerund would have had, and the gerundive is made to agree with it. Thus : —

Cōnsilium **scrībendae epistulae,** the purpose of writing a letter (Gerund, *scrībendī epistulam*) ; *ad* **dēfendendam Rōmam** *ab* **oppūgnandā Capuā** *ducēs Rōmānōs abstrahit,* he draws off the Roman generals from the siege of Capua to the defense of Rome (Gerund, *ad dēfendendum Rōmam ab oppūgnandō Capuam*) ; **reparandārum classium** *causā,* for the sake of repairing the fleets (Gerund, *reparandī classēs*).

a. The *gerundive*, rather than the *gerund*, is regularly used
with the verbs *ūtor, fruor, fungor, potior, vescor*, which in early
times took the accusative where later usage employed the abla-
tive. Thus : —

Quod illa aetās magis **ad haec ūtenda** (rather than **ad
hīs ūtendum**) *idōneast*, because that time of life is better
suited to these employments (Ter., *Heaut.*, 133) ; **iūstitiae
fruendae** (rather than *iūstitiā fruendī*) *causā*, for the sake
of enjoying justice ; *hostēs in spem* **potiundōrum çastrōrum**
(rather than **potiundī castrīs**) *vēnerant*, the enemy had come
into the hope of getting possession of the camp.

b. If ambiguity would arise (through confusion of the gender)
from the use of the gerundive, the gerund is used. So especially
when the object is a *neuter pronoun* or *adjective*. Thus : —

Aliquid faciendī *ratiō*, a principle of doing something
(Cic.) ; *artem et* **vēra** *et* **falsa diiūdicandī**, the art of distin-
guishing the true and the false (Cic.).

c. The genitive of the gerund sometimes occurs with a pos-
sessive pronoun agreeing with it, rarely also with a noun de-
pending upon it, where it looks at first sight like a gerundive
irregularly used. Thus : —

Quoniam **tuī videndī** *est cōpia*, since there is an opportunity
of seeing you [said of a woman] (Plaut.) ; *in castra vēnērunt*
suī pūrgandī *causā*, they came to the camp for the sake of
excusing themselves [lit., of their own excusing] (Līv.) ; *nōn
vereor nē quis mē haec* **vestrī adhortandī** *causā māgnificē
loquī exīstimet*, I am not afraid any one will think I exaggerate
this to encourage you (Līv., xxi., 41, 1) ; **exemplōrum ēligendī**
potestās, the power of [the] choosing [of] examples (Cic.).

d. The *gerund* and *gerundive* represent something as not yet
completed or accomplished. If something completed is spoken
of, the *perfect participle* must be used. Thus : —

Sūspīciō **rēgnī adpetendī**, a suspicion of aiming at royal
power ; *sūspīciō* **rēgnī adpetītī**, a suspicion of having aimed
at royal power ; *ante* **conditam condendam***ve* **urbem**, be-

fore the founding of the city was accomplished or planned
(Līv., i., *praef.*, 6).

Cases of the Gerund and Gerundive.

551. The GENITIVE of the gerund or gerundive with
causā (or *grātiā*) * and the ACCUSATIVE of the gerund or
gerundive with *ad* are often used to denote *purpose*.
Thus : —

Postrēmō [*Catilīna*] **dissimulandī causā** *vel* **suī expūr-
gandī . . .** *in senātum vēnit*, finally, for the purpose of hiding
[the real state of the case] or of clearing himself, Catiline came
into the senate (Sall., *Cat.*, 31, 4) ; *ad castra facienda*, for the
purpose of making a camp (Cic.).

a. The DATIVE of the gerundive is used to express a *purpose*,
after names of offices, and words denoting election or appoint-
ment. Thus : —

Decemvirī **lēgibus scrībendīs**, a commission of ten for writ-
ing out the laws ; *triumvirōs* **agrō dandō** creat, he appoints a
committee of three for assigning land (Līv., 3, 1, 6).

NOTE. Otherwise the dative of both gerund and gerundive is rare.

b. The ACCUSATIVE of the gerund and gerundive (except in
the use treated under 552, 2) is found only with the prepositions
ad and (occasionally) *ante*, *in* or *ob*, or (in verse) *inter*. See
above examples.

c. The ABLATIVE of the gerund and gerundive is used with
prepositions, and to denote *cause, manner,* or *instrument.*
Thus : —

Dē cōnsulātū petendō, in regard to being a candidate for
the consulship ; **currendō** *et* **lūctandō** *exercēre*, to exercise
by running and wrestling.

Other Uses of the Gerundive.

552. Besides forming the periphrastic conjugation (see
229, 2), to denote what *must be done*, or *ought to be*

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* These nouns are almost always placed *after* the genitive because the
genitive is almost always the more emphatic of the two words (see **585**).

done, and serving as a substitute for the gerund (see **550** and **551**), the gerundive is chiefly used as follows : —

(1.) As an attributive adjective, meaning " worthy of," and the like. Thus : —

[*Prūdentia*] *quae est rērum* **expetendārum fugiendā- rum***que scientia,* prudence, which is the knowledge of things to be desired and things to be shunned (Cic., *Off.,* i., 43, **153**); **admīranda** *frūgālitās,* an admirable frugality (Cic., *Dēiot.,* 9, **26**).

(2.) As a predicate adjective denoting PURPOSE, after words meaning to *give, deliver, agree for, undertake, receive,* and some others. Thus : —

Tēstāmentum *tibĭ trādet* **legendum,** he will hand his will to you to read (Hor., *Sat.,* ii., 5, **51**) ; *attribuit* **nōs trucī- dandōs** *Cethēgō,* he assigned us to Cethegus to be butchered (Cic., *Cat.,* iv., 6, **13**).

(3.) The neuter is sometimes used impersonally (especially in early Latin and the poets) governing a case. Thus : —

Nunc **pācem ōrandum,** *nunc* . . . **arma repōnendum** *et* **bellum exitiāle cavendum,** now we must beg for peace, now lay aside arms and avoid murderous war (Sil.); *cum* **suō** *cuique* **iūdiciō** *sit* **ūtendum,** since each must use his own judgment; **quam** *nobīs quoque* **ingrediundum** *sit,* [a road] which we too must travel (Cic., *Sen.,* 2, **6**).

SUPINE.

NOTE. The supine is found in a comparatively small number of verbs. For a list of them see Draeger's *Historische Syntax,* vol. ii., p. 859 ff.

553. The SUPINE is a verbal noun with *active* meaning, used only in the accusative and ablative, as follows : —

554. The ACCUSATIVE of the supine is used : —

(1.) To form the future passive infinitive with *īrī* (see **211,** *a*). Thus : —

Ait Karthāginem **captum īrī**, he says Carthage is going to be (or will be) taken.

NOTE. Here *īrī* is used impersonally, and the apparent *subject* of the infinitive is really the *object* of the supine.

(2.) With verbs of motion (expressed or implied), to denote PURPOSE. Thus : —

Lēgātī **vēnērunt questum iniūriās** *et* **rēs repetītum**, ambassadors came to complain of wrongs and demand restitution (Līv.) ; *cubitum discēssimus*, we parted for the night [lit., to lie down] (Cic., *Rē Pūb.*, vi., 10, 10) ; *puerum* **misit rogātum**, *quid vellet*, he sent a boy to ask what he wished.

a. So metaphorically, *dare nūptum, collocāre nūptum*, give in marriage, *sēssum recipere*, offer a seat, *perditum īre*, go to ruin.

b. The accusative of the supine is especially rare with an object, as in the first example above.

555. The ABLATIVE of the supine is used in classical Latin only as an ablative of specification (see **412**), chiefly with the adjectives *facilis, difficilis ; iūcundus, iniūcundus ; honestus, turpis ; crēdibilis, incrēdibilis ; mīrābilis, ūtilis, optimus ;* and with the nouns *fās, nefās, opus.* Thus : —

Rēm . . . **factū facilem**, a thing easy to do (Ter., *Heaut.*, 704) ; *mīrābile dictū*, wonderful to tell (Verg., *G.*, 2, 30) ; *incrēdibile memorātū*, incredible to relate (Sall., *Cat.*, 6, 2) ; *hŏc* **fās** *est* **dictū**, this is a right thing to say (Cic., *Tūsc.*, v., 13, 38) ; **dictū opus** *est*, it must be said (Ter., *Heaut.*, 941).

a. The ablative of the following supines occurs in classical Latin : *audītū, cōgnitū, dictū, factū, intellēctū, inventū, memorātū, scītū, vīsū.*

b. In Livy and later writers *dīgnus* and *indīgnus* occur with the ablative of a supine ; as, *indīgnum relātū.*

c. The gerundive with *ad* is more common with *facilis, difficilis,* and *iūcundus,* and the infinitive is also used ; as, **facile** *est* **invenīre**, it is easy to find. *Dīgnus* takes *quī* with the

subjunctive in classical Latin, or the ablative of a noun. (Cf. also 536, *a*.)

The Different Constructions of Purpose.

556. The following eight ways of expressing PURPOSE are possible in Latin : —

    (1.) Subjunctive with *ut* or *nē*.
    (2.)   "   " a relative.
    (3.) Gerund (or gerundive) with *ad*.
    (4.)   "   "   " *causā (grātiā)*.
    (5.) Accusative of the gerundive.
    (6.) Future participle.
    (7.) Supine.
    (8.) Infinitive.

a. Of these the *subjunctive* with *ut* or *quī* is the common and regular construction (for the distinction between *ut* and *quī* see 482, 2, note). The *gerund* and *gerundive* constructions (with *ad* or *causā*) are used only in short expressions, and rarely if the verb of purpose has any further modifier than an object and an adverb of manner. The *gerundive* without *ad* or *causā* is used only with the verbs given under 552, 2. The *future participle* belongs mostly to late Latin, and is said not to occur in Cicero at all. The *supine* is used only as in 554. The *infinitive* is poetical and not common. (Cf. 536.)

ADVERBS.

557. Latin ADVERBS are used, in general, like English adverbs, to modify verbs, adjectives, and other adverbs.

a. The adverbs in -ē and -ter (from adjectives of the second and third declensions respectively) are usually adverbs of MAN-NER ; as, *cārē*, dearly ; *praeclārē*, nobly ; *audācter*, boldly ; *leviter*, lightly.

b. The adverbs in -um and -im (originally accusatives), are usually adverbs of QUANTITY or AMOUNT ; as, *multum*, much ; *paulum*, a little ; *partim*, partly. They therefore modify verbs chiefly.

c. The adverbs in -ō (originally ablatives) are usually adverbs of DEGREE OF DIFFERENCE; as, *multō*, by far, much; *paulō*, (by) a little. They therefore modify adjectives and adverbs chiefly.

NOTE 1. The last two classes tend to pass into each other, so that the difference is sometimes so subtle as to seem wholly arbitrary. Cf. *prīmum*, first (in a series), to begin with, with *prīmō*, first (in time), in the first place.

NOTE 2. Apparent exceptions to the above are the adverbs of emphatic assertion, *sānē*, *vērō*, *profectō*, *certō*, and others, though generally they are adverbs of manner which have lost their original meanings.

d. Of the words for "so," *ita* and (more emphatic) *sīc* are adverbs of manner, and modify verbs; *tam* is an adverb of degree, and modifies chiefly adjectives and adverbs.

e. Ut . . . ita, "as . . . so," are often equivalent to "although . . . yet" (one member of the comparison being by implication a negative). Thus: —

Ut *quiēs certāminum erat,* ita *ab apparātū operum . . . nihil cēssātum,* though there was a cessation of conflict, yet there was no interruption in the construction of fortifications (Līv., xxi., 8, 1).

f. With a word or phrase explaining something said, *ut* is sometimes ambiguous. It may be "seeing that," giving a reason, or "considering that," indicating a limitation, and the context has to decide. Thus: —

Epicharmī, acūtī nec īnsulsī hominis, ut *Siculī,* of Epicharmus, a clever and witty man as [you would expect of] a Sicilian (Cic., *Tūsc.,* i., 8, 15); *Spurius Maelius . . .* ut *illīs temporibus praedīves,* Spurius Maelius, a very rich man for those times (Līv., iv., 13, 1).

g. Of the words for "not," *nōn* indicates simple negation, *nē* negatives commands or purposes, and *haud* is used with single words and phrases, especially adjectives and adverbs.

h. In Latin an adjective is sometimes used, characterizing the person who does a thing (especially his state of mind), where English prefers an adverb of manner or order. Thus: —

Itaque fēcī nōn invītus, *ut prōdessem multīs tuō rogātū,* I

have not unwillingly labored at your request for the benefit of many (Cic., *Am.*, i., 4) ; *quid* **prūdēns** *et* **sciēns** *ad interitum ruis,* why do you rush to destruction knowingly and with your eyes open ? *hostēs* **rārī** *sē ōstendere coepērunt,* the enemy began to show themselves here and there ; **priōrī** *Remō augurium vēnisse fertur,* an omen is said to have come to Remus first.

i. With words like *prīmus* there is a difference of meaning according as (1) the *adjective* agreeing with the *subject,* or (2) the *adjective* agreeing with the *object,* or (3) the *adverb* is used. Thus : —

Ille **prīmus** *aedem hīc posuit,* he was the first to build a temple here.

Ille **prīmam** *aedem hīc posuit,* he built the first temple here [some one else may have built another].

Ille **prīmum** *aedem hīc posuit,* he first built a temple here [and then did something else].

PREPOSITIONS.

558. The PREPOSITIONS originally expressed relations of *place,* and then passed into other relations.

A synopsis of their use may be given as follows : —

Prepositions with Accusative.

559. (1.) *Ad,* towards, to (opposite of *ab*). PLACE: **ad** *urbem īre,* to go to, or towards, the city ; **ad** *urbem esse,* to be near the city. TIME : **ad** *senectūtem,* to, or till, old age ; **ad** *vesperum,* towards evening. NUMBER : **ad** *mīlia tria,*[*] towards, or about, three thousand. METAPHORICAL relations : **ad** *vītam beātam,* towards, or with regard to, a happy life ; **ad** *tantum bellum,* towards, or for, so great a war ; **ad** *mē scrībere,* to write to me ; **ad** *oppidum capiendum,* towards, or for the purpose of, taking the town ; **ad** *voluntātem meam,* according to my wish ; **ad** *hunc modum sermō est īnstitūtus,* the conversation was started in this fashion.

[*] In the historians and later writers *ad* is also used as an adverb with numbers. Thus: **ad** *duōrum mīlium numerus,* a number of about two thousand (Caes.).

(2.) *Adversus* (less commonly *adversum*) [p. p. of *advertere;* i. e., *ad* and *vertere*, to turn], turned towards, towards, against, facing.   PLACE : **adversus** *aegrum*, opposite the sick man; **adversum** *speculum*, before the mirror.   METAPHORICALLY : *quōnam modō mē gererem* **adversus** *Caesarem*, how should I have conducted myself towards Caesar ?   **adversum** *lēgem*, against the law; *impetus* **adversus** *montem*, an attack against, or upon, the mountain.

(3.) *Ante*, before (opposite of *post*).   PLACE (used only with objects at rest) : **ante** *aedīs*, before the house ; **ante** *sē*, before himself ; **ante** *oculōs*, before one's eyes, or face.   TIME : **ante** *hiemem*,* before winter ; **ante** *lūcem*, before daylight.   METAPHORICALLY : **ante** *aliās pulcherrima omnīs*, fair before, or beyond, all others ; **ante** *omnia*, before, or above, all things.

(4.) *Apud*, near (primarily of persons and used only where no motion is implied).   *Apud Caesarem*, before Caesar, or at Caesar's house; *hŏc est* **apud** *Graecōs prope glōriōsius quam Rōmae triumphāsse*, this is almost more glorious among the Greeks than a triumph is at Rome ; *bellātum* **apud** *Actium*, a battle was fought at Actium ; *māgnā* **apud** *plēbem grātiā*, of great influence with the commons.

(5.) *Circum* (later also *circā*), around, about.   PLACE : *terra* **circum** *axem sē convertit*, the earth revolves around its axis (Cic., *Acad.*, ii., 39, 123) ; *capillus* **circum** *caput rēiectus*, hair thrown back about the head ; **circum** *haec loca*, about these places ; **circā** *forum*, about the forum (Quīnt.) ; *paucae quae* **circum** *illam essent*, the few [attendants] about her (Ter.).

(6.) *Circiter*,† about (very rare of place and mostly used of time).   **Circiter** *merīdiem*, about noon.

(7.) *Citrā* (more rarely *cis*), on this side of (opposite of *ūltrā*).   PLACE : **citrā** *Rhēnum*, on this side of the Rhine ; **cis** *Taurum*, this side the Taurus mountain.   TIME (post-classical, *cis* also in Plautus) : **cis** *paucōs diēs*, within a few days.   METAPHORICALLY (post classical) : **citrā** *virtūtem*, without virtue.

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* "Two days before " and similar expressions may be rendered into Latin in either of the following ways : *ante* (prep.) *duōs diēs; duōbus ante* (adv.) *diēbus.*

† More common as an adverb.

(8.) *Contrā*, opposite, against. Place: **contrā** *Ītaliam*, opposite Italy; **contrā** *Massiliam*, off Marseilles; **contrā** *medium porticum*, facing the middle of the portico; **contrā** *hostem fōssam facere*, to make a ditch facing the enemy; *dūcere* **contrā** *hostēs*, to lead against the enemy. Metaphorically: **contrā** *sententiam*, contrary to one's opinion; *coniū-rātiōnem facere* **contrā** *Caesarem*, to make a conspiracy against Caesar.

(9.) *Ergā*, towards (chiefly of feelings towards persons, and generally friendly). **Ergā** *illum benīgnus*, kindly disposed towards him; *dīvīna bonitās* **ergā** *hominēs*, the divine goodness towards mankind; *odium* **ergā** *rēgem*, hatred towards the king; **ergā** *meam salūtem*, in regard to my safety (Cic.)

(10.) *Extrā*, outside of, beyond (opposite of *intrā*). Place: **extrā** *Peloponnēsum*, outside of the Peloponnesus; **extrā** *prōvinciam*, beyond the province. Metaphorically: **extrā** *numerum*, beyond the number; **extrā** *modum*, beyond bounds; **extrā** *ūnum tē*, except you alone.

(11.) *Īnfrā*, on the under side, below (opposite of *suprā*). **Īnfrā** *oppidum*, below the town; **īnfrā** *īnfimōs hominēs*, beneath the lowest of mankind (Ter.).

(12.) *Inter*, between, among. **Inter** *Padum et Alpēs*, between the Po and the Alps; **inter** *prīmōs*, among the first; **inter** *hās turbās*, in the midst of these disturbances; **inter** *noctem*, during the night.

(13.) *Intrā*, inside of, within (opposite of *extrā*). **Intrā** *parietēs meōs*, within my walls; **intrā** *annōs quīnque*, within five years; **intrā** *centum*, less than a hundred.

(14.) *Iūxtā*, close to, near. **Iūxtā** *eum castra posuit*, he pitched his camp close to him; **iūxtā** *deōs*, next to the gods; **iūxtā** *sēditiōnem*, next thing to an insurrection.

(15.) *Ob* (before, as an obstruction, but mostly used in the metaphorical sense " on account of "). *Mors* **ob** *oculōs versāta est*, death danced before his eyes; **ob** *stultitiam*, on account of, or through, folly; **ob** *eam rem*, on that account.

(16.) *Penes*, in the possession, power, or hands of. **Penes** *eōs victōria est*, the victory is with them; **penes** *rēgem*, in the king's power.

(17.) *Per*, through. PLACE: **per** *forum īre*, to go through the forum; **per** *mare*, over the sea. TIME: **per** *hiemem*, through the winter; **per** *indūtiās*, during the truce. METAPHORICALLY: **per** *vōs*, through your means; **per** *mē licet*, you may, for all I care; **per** *lūdum*, in sport. IN ASSEVERATIONS: **per** *deōs*, by the gods; **per** *tuam fidem*, by your honor.

(18.) *Pōne*, behind (rare in classical Latin). **Pōne** *mē*, behind me; **pōne** *castra*, behind the camp.

(19.) *Post*, behind, after (opposite of *ante*). PLACE: **post** *mē*, behind me; **post** *montem*, behind the mountain. TIME: **post** *paucōs diēs*,* after a few days; **post** *urbem conditam*, after the founding of the city.

(20.) *Praeter*, along by, beyond (most common in the metaphorical meanings "beyond," "except," "contrary to"). **Praeter** *castra dūcere*, to march by, or beyond, the camp; **praeter** *aetātem stultus*, foolish beyond his years; **praeter** *spem*, contrary to expectation; **praeter** *imperātās pecūnias*, besides the money ordered; *nūllī vestītūs* **praeter** *pellēs*, no clothing except skins.

(21.) *Prope*, near. **Prope** *oppidum*, near the town; **prope** *mē*, near me.

(22.) *Propter*, near (but chiefly in the metaphorical sense "on account of"). **Propter** *hanc statuam*, near this statue; **propter** *frīgora*, on account of the cold; **propter** *mē*, on my account.

(23.) *Secundum*, following, after (participial form from *sequor*). PLACE: *īte* **secundum** *mē*, come after, or behind, me; **secundum** *mare superum*, along the upper [Adriatic] sea. TIME: **secundum** *lūdōs*, after the sports; **secundum** *hunc diem*, after this day. METAPHORICALLY: **secundum** *deōs*, next to the gods; **secundum** *nātūram*, according to nature.

(24.) *Suprā*, on the upper side of, above (opposite of *īnfrā*). PLACE: **suprā** *terram*, above the earth. NUMBER: **suprā** *septem mīlia*, more than seven thousand. METAPHORICALLY: **suprā** *lēgēs*, above the laws; **suprā** *hūmānam fidem*, beyond what one could believe of man.

* Or *paucīs post diēbus*. (Cf. foot-note on p. 353.)

(25.) *Trāns*, across, beyond. **Trāns** *mare īre*, to go across the sea ; **trāns** *Rhēnum esse*, to be across the Rhine.

(26.) *Ūltrā*, on the farther side of, beyond (opposite of *citrā*). **Ūltrā** *Padum*, on the other side of the Po ; **ūltrā** *puerīlēs annōs*, beyond the years of boyhood ; **ūltrā** *modum*, beyond the limit.

Prepositions with Accusative or Ablative.

560 (1.) *In*, into (with accusative), in (with ablative) (opposite of *ex*).

a. With accusative (motion implied). PLACE : in *urbem*, into the city ; in *Hispāniam*, into Spain ; in *caelum*, towards heaven. TIME : in *multam noctem*, till late at night. METAPHORICALLY : in *perpetuum*, for ever ; in *aliquem carmen scrībere*, to write a poem on somebody ; in *līberōs indulgentia*, indulgence towards one's children ; *pietās* in *deōs*, piety towards the gods ; *impetus* in *castra*, an attack upon the camp ; in *bellum ardentēs*, eager for war.

b. With ablative (motion not implied). PLACE : in *urbe*, in the city ; in *terrā*, on the earth ; in *cōntiōne*, in the assembly ; in *hīs*, among these. TIME : in *adulēscentiā*, in youth ; in *eō annō*, in that year. METAPHORICALLY : in *mē*, in my case ; in *metū*, in fear ; in *hōc genere*, in this class.

(2.) *Sub*, under (opposite of *super*).

a. With accusative (motion implied). PLACE : sub *iugum mīttere*, to send under the yoke ; sub *montem accēdere*, to go to the foot of the mountain. TIME : sub *vesperum*, just towards evening ; sub *lūcem*, just *before* dawn ; sub *haec dicta*, just *after* this was said. METAPHORICALLY : sub *potestātem ēius cadere*, to fall under his power.

b. With ablative (motion not implied). PLACE : sub *terrā*, under the earth ; sub *vestīmentīs*, under one's clothing ; sub *monte*, at the foot of the mountain. TIME : sub *ipsā profectiōne*, just at the start ; sub *lūce*, by daylight. METAPHORICALLY : sub *armīs*, under arms ; sub *rēgnō illīus*, under his sway ; sub *hīs condiciōnibus*, on these terms.

(3.) *Subter*, beneath (rare and mostly poetical). **Subter**

fastīgia tēctī, below the point of the roof; **subter** *mare*, under the sea; **subter** *lītore*, by [beneath] the shore.

(4.) *Super*, above (opposite of *sub*).

a. With accusative. **Super** *caput hostium pervenīre*, to come out above the heads of the enemy; *aquila* **super** *carpentum volitāns*, an eagle flying over the carriage; **super** *Bosporum*, beyond the Bosporus; **super** *epulās*, during the feast (post-classical).

b. With ablative (chiefly in the metaphorical meaning "about," "concerning"). **Super** *hāc rē*, on this matter; **super** *ancillā*, in regard to the handmaid; **super** *Priamō rogitāns*, asking about Priam. [Very rare in Cicero, and not found in Caesar in this use.]

Prepositions with Ablative.

561. (1.) *Ab* (*abs*, *ā*), away from, from (opposite of *ad*). PLACE: ab *urbe dūcere*, to march from the city; ā *tē abīre*, to go away from you. TIME: ab *urbe conditā*, from or after, the founding of the city; ab *hōrā tertiā*, from the third hour. METAPHORICALLY: ab *dēfēnsiōne dēsistere*, to cease from the defense; *prope* ab *orīgine*, near [*i. e.*, not far from] the origin; ab *illō differre*, to be different from that; *quārtus* ab *Arcesilā*, fourth from [*i. e.*, after] Arcesilas; ā *patre dēductus ad Scaevolam*, taken by my father to Scaevola; abs *tē laudārī*, to be praised by you.

(2.) *Absque*, away from, without, except (ante-classical and post-classical). **Absque** *paucīs syllabīs*, except a few syllables (Gell.).

Absque is very rare except in Plautus and Terence, where it is used only in connection with the imperfect subjunctive of *sum* as an equivalent for a conditional clause. Thus: —

Quam fortūnātus cēterīs sum rēbus **absque ūnā hāc foret**, how lucky I am in everything else, were it not for this one thing [if it were apart from this one thing] (Ter., *Hec.*, 601).

(3.) *Cōram* (first used as preposition by Cicero), before the face of, in presence of. **Cōram** *generō meō*, in my son-in-law's presence; **cōram** *populō*, before the people (Hor.).

(4.) *Cum*, with, in company with (opposite of *sine*). **Cum**
coniugibus et līberīs, with their wives and children ; *mē***cum**,
with me ; *pariter* **cum** *ortū sōlis*, at sunrise.

(5.) *Dē*, from (between *ab* and *ex*), down from. **Place : dē**
fīnibus suīs exīre, to go out from one's boundaries ; **dē** *digitō*
ānulum dētrahere, to take a ring from the finger ; **dē** *caelō*,
from heaven. **Time : dē** *nocte*, by night ; **dē** *tertiā vigiliā*,
in the third watch. **Metaphorically :** *poēta* **dē** *populō*, a
poet from the people ; **dē** *suō adventū*, about his arrival ; **dē**
argentō, in regard to the money ; *quid* **dē** *frātre*, how about
brother ?

(6.) *Ex* (*ē*), out of, from (opposite of *in*). **Place :** **ex** *op-*
pidō īre, to go out of the town ; **ē** *portū*, from the harbor.
Time : **ex** *cōnsulātū*, from, or after, his consulship ; **ex** *eō tem-*
pore, from that time. **Metaphorically :** **ex** *tē quaerere*, to
ask of you ; **ex** *hōc quaestū*, from this profession ; *statua* **ex** *aere*
facta, a statue made of bronze ; **ex** *meā sententiā*, in accord-
ance with my opinion [wishes] ; **ē** *rē pūblicā*, in the interest of
the state ; **ē** *regiōne*, in a straight line.

(7.) *Prae*, before, in front of. **Place :** **prae** *sē mīttere*,
to send in front of one's self. **Metaphorically** (more fre-
quent) : **prae** *metū*, for fear ; **prae** *māgnitūdine*, in compari-
son with their size ; **prae** *iaculōrum multitūdine*, on account of
the number of darts.

(8.) *Prō*, before, in front of. **Place :** **prō** *aede Castoris*,
in front of the temple of Castor ; **prō** *castrīs*, before the camp ;
prō *cōntiōne*, before the assembly. **Metaphorically :** **prō**
patriā, in behalf of the country ; **prō** *tē*, for, or instead of, you ;
prō *beneficiīs tuīs*, in return for your kindnesses ; **prō** *dīgni-*
tūte suā, in accordance with his own dignity.

(9.) *Sine*, without (opposite of *cum*). *Sine tē*, without you ;
sine *dubiō*, without doubt ; **sine** *poenā*, without punishment.

(10.) *Tenus*, so far as (stands after its case). *Aethiopiā*
tenus, as far as Aethiopia ; *capulō* **tenus**, as far as the hilt.
(For *tenus* with genitive, see **431**, *f.*)

For cases with other parts of speech used like prepositions, see **390, 4,**
391, 1 and 3, and **431,** *g.*

NOTE. Observe the different meanings of the following constructions: —

Rōmam	to Rome.
ad Rōmam	to (the neighborhood of) Rome.
in Rōmam	into Rome.
Rōmā	from Rome.
ab Rōmā	from (the neighborhood of) Rome.
ex Rōmā	from (within) Rome.

Also: —

Rōmae	at Rome.
ad Rōmam	near Rome.

CONJUNCTIONS AND OTHER CONNECTIVE PARTICLES.

The following points in the use of connectives deserve attention.

Words for AND (Copulatives).

562. The three words for " and," *et, que, atque (āc),* are used as follows : —

(1.) *Et* is the general connective, meaning simply " and ; " as : —

Cicerō et *Caesar ; quālis* et *quanta sit,* of what sort and extent it is ; *virtūs ipsa contemnitur* et *ōstentātiō esse dīcitur,* virtue itself is scorned and said to be [mere] display ; *multī* et * *praeclārī virī,* many famous men.

(2.) *Que* implies a very close connection, and is attached to the second of the connected words, or, when it connects phrases or clauses, to the first word of the second phrase or clause. Thus : —

Ferrō īgnīque, with fire and sword ; *domī* mīlitiaeque, at home and in the field ; *senātus* populusque *Rōmānus ; sīc nātūra sōlitārium nihil amat* semperque *ad aliquod tamquam adminiculum . . . adnītitur,* so nature loves nothing solitary, but is always struggling for some support, as it were (Cic., *Am.,* 23, 88).

a. With the prepositions *ā, ab, ad, apud, ob, sub,* que is

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* A connective is thus regularly used between two adjectives agreeing with the same noun in Latin, where in English no connective is preferred.

attached to the object rather than to the preposition; as, *ā mēque*, and by me; *ob* eamque rem, and on that account.

(3.) *Atque* (*āc*, never used before vowels or h) is sometimes used as a simple connective of two words. Thus : —

Bellō āc *pāce*, in war and peace; *in omnī caelō* atque *terrā*, in all heaven and on earth; *honesta* atque *inhonesta*, things right and wrong; *minuit* āc *mollit*, lessens and softens.

But *atque* (*āc*) is more commonly used to give greater prominence to the last one of the connected ideas (= " and in fact," " and particularly"). Thus : —

Rēs tanta atque *tam atrōx*, a thing so great and in fact so monstrous; *vitium levium hominum* atque *fallācium*, the vice of frivolous and in fact treacherous men; *ad opēs tuendās* āc *tenendās*, for the guarding and even maintaining his power.

a. Atque (*āc*) is less common than *et* or *que*, to connect clauses.

b. Atque (*āc*) is used after words implying a comparison, in the sense of " than " or " as." Thus : —

Virtūs eadem in homine atque *deō est*, virtue is the same in man as in God; *vidēs omnia ferē contrā*, āc *dicta sunt, ēvēnisse*, you see almost everything has come out different from what was said; *aliter dē aliīs* āc *dē nōbīs iūdicāmus*, we judge of others otherwise than of ourselves. Cf. the similar use of " nor " in vulgar English; as, " he 's taller nor I be."

For *et* and *que* after *neque* (*nec*), see **565,** *d.*
" *atquī*, see **569,** 1.

563. (1.) For " both . . . and," *et . . . et* is the regular classical expression.

a. Que . . . que is chiefly confined to the poets and later writers, though also used sometimes in prose when the first word is a pronoun; as, sēque remque *pūblicam cūrāre*, to care for himself and the state. *Et . . . que*, and *que . . . et*, are rarely found.

b. Quā . . . quā, and *simul . . . simul* are also found. So, too, *modŏ . . . modŏ, tum . . . tum,* " now this . . . now that," tend to pass into the weaker meaning " both . . . and."

(2.) *Cum . . . tum,* " both . . . and," " not only . . . but also," and *nōn modŏ* (*sōlum,* or sometimes *tantum*) . . . *sed* (*vērum*) *etiam* * throw more stress upon the second of the ideas connected. Thus : —

Quā quid potest esse **cum** *frūctū laetius* **tum** *adspectū pulchrius? cūius quidem* **nōn** *ūtilitās mē* **sōlum,** *ut ante dīxī,* **sed etiam** *cultūra et nātūra ipsa dēlectat,* than which [the vine] what can be, not only more luxuriant in fruit, but even more beautiful to look at ? I take delight not only in its usefulness, but also in the very cultivation of it and study of its nature (Cic., *Sen.,* 15, 53).

a. So also when the first expression or both expressions are negative : *nōn modŏ nōn,* etc., . . . *sed etiam,* or *sed nē . . . quidem.* Thus : —

Omnia dēspicere **nōn modŏ nōn** *laudī* **vērum etiam** *vitiō dandum putō,* I think that to look down upon everything (*i. e.,* from a philosophic height) must be regarded not only as no glory, but even as a defect ; *egŏ* **nōn modŏ** *tibĭ* **nōn** *īrāscor* **sed nē** *reprehendō* **quidem** *factum tuum,* I not only am not angry with you, but do not even find fault with what you have done.

b. When the second member contains *nē . . . quidem,* if the predicate of both members is the same, the second *nōn* is regularly omitted in the first member. Thus : —

Quae **nōn modŏ** *amīcō* **sed nē** *līberō* **quidem** *dīgna est,* which [servile flattery] is not only not worthy of a friend, but not even of a freeman (Cic., *Am.,* 24, 89).

564. When more than two things are connected, either the conjunction is omitted altogether (*asyndeton*), or it is used between each two words. Thus : —

Cicerō, Caesar, Sallustius, or *Cicerō* **et** *Caesar* **et** *Sallustius.*

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* Sometimes also *sed* alone.

a. Sometimes *que* is attached to the last word of a series otherwise unconnected, although in Cicero in such cases (except where the last word is *aliī, cēterī,* or the like) there is generally, if not always, a closer connection between the last two members of the series which makes them a sort of unit in relation to the rest; as, *voltūs, vōcēs,* **mōtūs statūsque** *mūtantur* (*Off.*, i., 29, 102), where the motions and attitude form one element of the series, the other two being the expression of the face and the voice.

b. In Livy and later writers the last two words are sometimes connected even by *et* when the others are unconnected, as is done in English.

c. Asyndeton is especially common with pairs of words which together form a sort of whole; as, *equitēs peditēs permīxtī,* horse and foot all mixed up together; *ventīs rēmīs,* with wind and oar; and in fixed expressions like *L. Pīsōne A. Gabīniō cōnsulibus ; Iūppiter optimus māximus.*

Words for OR (Disjunctives).

565. (1.) Of the words for " or," *aut* and *vel* are used in assertions and negations, *an* in questions, *sīve* in conditional statements.

(2.) *Aut* indicates that *in the nature of the case* only one of the alternatives is possible; *vel* (from *volō*) indicates that the choice of the alternative *rests with the person concerned.* Thus : —

Haec **aut** *vēra sunt* **aut** *falsa,* this is either true or false; *hīc vincendum* **aut** *moriendum est,* under these circumstances we must conquer or die.

Ēiusmodī coniūnctiōnem tēctōrum oppidum **vel** *urbem appellāvērunt,* such a combination of buildings they called a town or [if you please] a city (Cic., *Rē Pūb.,* i., 26, 41) ; *trānsfer idem ad modestiam* **vel** *temperantiam,* apply the same thing to self-control or self-restraint (Cic., *Fīn.,* ii., 19, 60).

Sed utrum tū amīcīs hodiē **an** *inimīcīs tuīs datūru's cēnam ?* but are you going to give a dinner to your friends or to your enemies on this occasion ? (Plaut., *Ps.,* iii., 2, 88).

Cumque hominī **sīve** *nātūra* **sīve** *quis deus nihil mente praestābilius dedisset,* and that when either nature * or some god had given man nothing more excellent than his mind (Cic., *Sen.,* 12, 40).

a. Aut or *vel* can of course be used in a question when the alternative does not apply to the whole question, but only to a particular pair of words or phrases in it; as : —

Nōnne haec necessāriō **aut** *vēra* **aut** *falsa sunt?* are not these things necessarily either true or false ?

b. Ve is milder than *vel,* and is attached like *que* to the second word or phrase ; as : —

Sine ūllīs praemīs **frūctibusve,** without any rewards or emoluments; *plūs* **minusve,** more or less ; *bis* **terve,** two or three times.

c. The use of *vel,* where there is no alternative, in the sense of " if you will," " even," is of course adverbial, not conjunctival. Thus : —

Nūllaene igitur rēs sunt senīlēs, quae **vel** *īnfīrmīs corporibus animō tamen administrentur,* are there then no occupations befitting old men, which, even though their bodies be feeble, they can yet carry on with their minds ? (Cic., *Sen.,* 6, 15).

Vel is especially common in this use with superlatives.

d. After *neque* (*nec*) in Latin an affirmative clause or phrase is added with *et* or *que,* even when in English " not . . . but " is preferred. Thus : —

Sed **nec** *illa exstīncta sunt aluntur***que** *potius et augentur,* but that [remembrance] is not destroyed, but rather nourished and increased (Cic., *Am.,* 27, 104).

For *nēve* = " and not " in purpose clauses, see **482,** 1.

NOTE. As an effective example of the use of different connectives may be given the following sentence from Cicero (*Off.,* i., 25, 86) : —
Hinc apud Athēniēnsīs māgnae discordiae, in nostrā rē pūblicā **nōn sōlum** *sēditiōnēs,* **sed etiam** *pēstifera bella cīvilia: quae gravis* **et** *fortis cīvis* **et** *in rē pūblicā dignus prīncipātū fugiet* **atque** *ōderit trādet***que** *sē tōtum reī pūblicae* **neque** *opēs* **aut** *potentiam cōnsectābitur tōtam***que** *eam sīc tuēbitur ut omnibus cōnsulat.*

* *I. e.,* nature, if it was she.

Words for BUT (Adversatives).

566. (1). *Sed* and (more emphatic) *vērum* are the regular adversative conjunctions corresponding to the English " but." Thus : —

Vēra dīcō, **sed** *nēquīquam,* I speak the truth, but to no purpose.

Nōn quid nōbīs ūtile, **vērum** *quid necessārium sit, quaerimus,* we are trying to find out, not what is expedient for ourselves, but what is necessary.

(2.) *At* * marks a contrast more forcibly than *sed* or *vērum,* and especially introduces an objection to a line of argument, particularly a supposed objection of an opponent. Thus : —

Māgnae dīvitiae dīlābuntur, **at** *ingenī ēgregia facinora immortālia sunt,* even great riches slip away, but the deeds of a noble disposition are immortal ; **at** *memoria minuitur,* but [you will say] the memory weakens.

567. *Vērō,* " in fact " (standing regularly second in its clause ; see **590,** *a*), contrasts something sharply with what has gone before, as *certainly true.* Thus : —

Haec sunt leviōra, illa **vērō** *gravia atque māgna,* these things are rather trifling, but those are really weighty and great.

a. So after a supposed case which is not the real one, *nunc vērō* or *nunc* alone = " as it is," introduces the real case. Thus : —

Ille autem, sī mēhercule hōc, quod agit, numquam anteā cōgitāsset, tamen latrōcinantem sē interficī māllet quam exsulem vīvere ; **nunc vērō,** *etc.,* now he, if, by the gods, he had never before meditated the move he is now making, would yet prefer to be killed in border warfare than to live in exile ; but as it is, etc. (Cic., *Cat.,* ii., 7, 16).

568. *Autem* is the mildest word for " but," and frequently marks a transition so slight that in English " however," " now," " and," would be employed. Thus : —

* A form *ast* occurs in poetry.

Croesus hostium vim sēsē perversūrum putāvit, pervertit
autem *suam,* Croesus thought he was going to overthrow the
power of his foes, but he overthrew his own; *nihil praestābilius
mihĭ vidētur quam posse dīcendō hominēs impellere quō velīs,
unde* **autem** *velīs dēdūcere,* nothing seems to me finer than to
be able by oratory to persuade men to what you will and again
to draw them away from what you will; *M. Octāvius Salōnās
oppūgnāre īnstituit; est* **autem** *oppidum et locī nātūrā et
colle mūnītum,* Marcus Octavius began to besiege Salonae; it is,
by the way, a town fortified by its situation upon a hill.

a. Parentheses are often, as in the last example, introduced
by *autem.*

b. Cēterum is also used for "but" (lit., as to the rest), es-
pecially by Livy. Thus: —

Nōndum bellum erat, **cēterum** *iam bellī causā certāmina
. . . serēbantur,* there was not yet war, but quarrels were
already being stirred up with a view to war (Līv., xxi., 6, 1).

Atquī and Tamen.

569. (1.) *Atquī,* and yet, must not be confounded
with *atque.* It stands only at the beginning of an inde-
pendent sentence, and asserts emphatically the truth of
that sentence in spite of what went before it.

"*Ō rem*" *inquis* "*inexplicābilem!*" **atquī** *explicanda est,*
"oh inexplicable situation," you say; and yet it must be ex-
plained.

(2.) *Tamen* is the regular word for "yet," "however."
It does not stand first unless the *concessive character* of
the thing said is to be emphasized rather than the thing
itself. Thus: —

Pausaniās accūsātus capitis absolvitur, multātur **tamen** *pe-
cūniā,* Pausanias is accused of a capital crime and, though not
condemned to death, is yet punished by a fine; *quae tametsī
Caesar intellegēbat,* **tamen** *quam mītissimē potest lēgātōs ap-
pellat,* although Caesar understood what this meant, he never-
theless addressed the ambassadors as affably as possible.

Words for THEREFORE (Illatives).

570. *Itaque* marks a thing as the ACTUAL consequence of something which precedes; *igitur* and (less common) *ergō* introduce the LOGICAL consequence of an argument; *proinde* (= "accordingly") is used only with commands and exhortations (imperative and subjunctive). Thus: —

Aristīdēs aequālis ferē fuit Themistoclī ; itaque *cum eō dē prīncipātū contendit,* Aristides was of about the same age as Themistocles : therefore he was his rival in aiming at the chief magistracy.

Bēstiolae quaedam ūnum diem vīvunt ; ex hīs igitur *hōrā octāvā quae mortua est, prōvectā aetāte mortua est,* certain animalculæ live but one day ; one of these therefore which dies at the eighth hour, dies in advanced age.

Proinde *fac animum tantum habeās quantō opus sit,* see therefore that you have as much courage as is needed.

a. Igitur does not often stand first, except in Sallust, Livy, and the later writers.

Words for FOR.

571. These are *nam, namque, enim, etenim.* *Namque* and *etenim* imply a little closer connection than the others, and are much less common. *Enim* is weaker than *nam,* and in classical Latin never begins its clause. Thus: —

Nam *māximum ōrnāmentum amīcitiae tollit, quī ex eā tollit verēcundiam,* for he takes away the greatest ornament of friendship who takes respect from it (Cic., *Am.,* 22. 82).

Sīc sē rēs habet ; ut enim *nōn omne vīnum sīc nōn omnis nātūra vetustāte coacēscit,* so the matter stands ; for, as in the case of wine, not every disposition grows sour with age (Cic., *Sen.,* 18. 65).

a. Neque enim is much commoner than *nam nōn,* and in general the Romans had a fancy for bringing in the negative as early as possible. Hence, usually, are found *neque, nec umquam,* etc., rather than *et nōn, et numquam,* etc.

Quidem, Sānē, Vērō, Certē, Profectō, Saltem, etc.

NOTE. These words are rather adverbs emphasizing the word before them than conjunctions, but their use in connecting sentences by throwing emphasis upon the first word in their clause makes it easier to understand them in connection with the preceding.

572. *Quidem* is the weakest of the above words, and is often best rendered in English by putting extra stress of voice upon the word before it; *sānē* and *vērō* give perhaps the most emphasis. Thus: —

Vim hŏc quidem *est adferre ; quid enim rēfert quā mē ratiōne cōgātis?* cōgitis certē, THIS is to apply force ; for what matters it how you force me? force me you certainly do (Cic., *Am.*, 8, 26).

Egŏ vērō *nōn gravārer, sī mihĭ ipse cōnfīderem,* I certainly should make no objection if I had confidence in myself (Cic., *Am.*, 5, 17).

Profectō *negāre nōn potes,* surely you cannot deny it (Cic., *Verr.*, ii., 18, 44).

Ēripe mihĭ hunc dolōrem aut minue saltem, take this grief from me or at least alleviate it (Cic., *Att.*, ix., 6, 5).

a. Equidem is used, as a rule, rather than *quidem*, if the particle is to be connected with an *egŏ* (expressed or implied) ; as : —

Id equidem egŏ *certō sciō,* that I know for sure (Plaut., *Bacc.*, iii., 3, 3) ; "*nihil*" *inquit* "equidem nōvī," "I know nothing about it," he says (Cic., *Dīv.*, i., 6, 11).

But: *Ex mē* quidem *nihil audīre potuissēs,* you could have heard nothing from me (Cic., *N. D.*, i., 21, 57).

Equidem is, however, occasionally used with the second and third persons.

b. Ne . . . quidem, "not . . . even," "not . . . either," takes the emphatic word or words between its parts. (Cf. 563, 2, *a.*)

c. Sī quidem corrects a previous statement, and is equivalent to "that is, if ;" as : —

Apud Graecōs antīquissimum est genus poetārum, sī qui-dem Homērus fuit ante Rōmam conditam, among the Greeks

poets are a very ancient class — that is, if Homer lived before the founding of Rome.

Etiam and Quoque.

573. *Etiam*, even, also, generally stands *before* the word or phrase which it emphasizes; *quoque*,* also, even, always *after* the word it emphasizes, or second in the clause when it applies to it as a whole. Thus : —

Iūstitiam quī tollunt, **etiam adversus deōs** *impiī iūdicandī sunt*, those who do away with justice are to be judged disloyal even towards the gods.

Quā tempestāte Karthāginiēnsēs plēraeque Āfricae imperitābant, **Cȳrēnēnsēs quoque** *māgnī fuēre*, at the time when the Carthaginians ruled most of Africa, the Cyrenaeans also were great (Sall., *Jug.*, 79, 2).

a. *Et* is rarely used for *etiam* in classical prose, except with certain particles, *nam, quīn, sed, sīc, simul, vērum*, etc., and with the demonstrative pronouns or *ipse ;* as : —

Et illud *videndum quantō magis hominēs mala fugiant, quam sequantur bona*, we must notice this also, how much more men shun the wrong than they pursue the right (Cic., *Part. ōr.*, 26, 90).

In Aequōs trānsiit **et ipsōs** *bellum mōlientēs*, he marched over into the land of the Aequi [who were] themselves planning war (Līv., vi., 2, 14).

INTERROGATIVE PARTICLES.

Single Questions.

574. *Ne* is always used to ask questions simply for information, and does not show whether an affirmative or a negative answer is expected. It is always attached enclitically to an emphatic word in its clause, usually to the first word (*i. e.*, the most emphatic one). Thus : —

Vīsne *fortūnam experīrī ?* do you want to try fortune ? **omnisne** *pecūnia solūta est ?* is all the money paid ?

---

* Not to be confused with *quōque* (ablative of *quisque*, each).

a. *Ne* can be attached to any kind of word except prepositions of one syllable. Cf. *in* **nostrāne** *potestāte,* in our power? (Cic., *Fin.,* ii, 32, 104).

b. Sometimes the context or the situation shows whether an affirmative or a negative answer is expected, especially with words of *thinking* or *perceiving.* Thus : —

Vidēsne *abundāre mē ōtiō,* do you not see that I have plenty of leisure? (Cic., *Tusc.,* ii., 11, 26); *ubĭ tua aut quālis* **potēsne** *dīcere,* can you say where or what your own [mind is] ? (Cic., *Tūsc.,* i., 27, 67).

c. *Ne* is occasionally appended to another interrogative word; as, *uterne, utrumne, quantane, numne.*

d. In the dramatic and other poets *vīn? vidēn? satin?* etc., are often found for *vīsne? vidēsne? satisne?* etc.

575. *Nōnne* is used to introduce a question to which an affirmative answer is expected. Thus : —

Canis **nōnne** *lupō similis est,* is not a dog like a wolf?

a. So also *nēmōne, nihilne, numquamne, nūsquamne.*

b. *Nōnne* is not used by Plautus and is very rare in Terence, the simple *ne* being used instead. Cf. **574,** *b.*

576. *Num* is used to introduce a question to which a negative answer is expected. Thus : —

Num *putās mē tam̦ dēmentem fuisse?* do you imagine that I was so mad?

577. Sometimes questions expressing wonder or disapproval are put without any particle; as : —

Rogās? you ask? can you ask? *tū id nēsciēbās?* you did n't know it? *Archiam egŏ nōn dīligam?* shall I not esteem Archias?

578. *An* is used to introduce a single direct question (1) when it implies a supposed answer to a previous question, or (2) when it strengthens a previous statement by hinting that the thing suggested in the question is inconceivable. Thus : —

(1.) *Quid ad mē venītis?* **an** *speculandī causā,* why come ye to me? for the purpose of spying?

(2.) *Ōrātōrem īrāscī minimē decet ;* **an** *tibĭ īrāscī tum vidētur cum quid in causīs vehementius dīcit,* it is not **at all** becoming for an orator to give way to wrath ; or does he perhaps seem to you to give way to wrath when he says something violently in pleading a case ?

579. In indirect questions *ne* and *num* are used without appreciable difference ; *nōnne* implies the answer " yes." Thus : —

*Quaeritur, idem***ne** *sit pertinācia et persevērantia,* the question is, whether persistence and perseverance are the same.

Rōmānī speculābantur, **num** *sollicitātī animī sociōrum ab rēge Perseō essent,* the Romans were trying to find out whether the feelings of their allies had been alienated by king Perseus.

Quaesierās ex mē, **nōnne** *putārem invenīrī vērum potuisse,* you [had] asked me whether I did not think the truth might have been found out.

a. The phrases *haud sciō an, nesciō an, dubitō an,* are apt to imply an affirmative answer, and are thus often equivalent to the English " I am inclined to think." Thus : —

Aristotelem **haud sciō** an *rēctē dīxerim prīncipem philosophōrum,* I am inclined to think I could justly call Aristotle the chief of philosophers.

b. Forsitan (i. e., *fors sit an*) always takes the subjunctive in good prose ; as, **forsitan quaerātis,** *quī iste terror sit,* perhaps you ask, what that alarm is (Cic., *Rōsc. Am.,* 2, 5). *Fortasse* takes the indicative.

Disjunctive Questions.

580. DISJUNCTIVE or DOUBLE questions (whether direct or indirect) are introduced by *utrum . . . an,* or *ne (num) . . . an,* or by *an* alone with the second member, the first having no particle. Thus : —

Utrum *nescīs quam altē adscenderis* **an** *prō nihilō id putās,* do you not know how high you have climbed, or do you count it as nothing ?

Rōmamne veniam, an hīc maneam, an Arpīnum fugiam?
shall I go to Rome, or stay here, or fly to Arpinum? *perquīritur,*
virtūs suamne propter dīgnitātem an propter frūctum ali-
quem expetātur, the question [for our exhaustive discussion,
per] is, whether virtue is desired for its own worth or for some
reward.

Postrēma syllaba brevis an longa sit, in versū nihil rēfert,
it makes no difference in verse whether the last syllable is short
or long.

a. In short, sharp indirect questions of two members, *ne* is
sometimes used with the second member, the first having no
particle.   Thus : —

Datamēs experīrī voluit vērum **falsumne** *sibĭ esset relātum,*
Datames wished to see whether a true or a false report had
been brought to him.

b. For *an* occasionally *anne* is used ; as : —

Quaerendum est, utrum ūna speciēs sit **anne** *plūrēs,* we
much ask whether there is one species or several.

c. Real disjunctive questions must be carefully distinguished
from single questions, which involve alternatives in points of
detail merely.   In these last, not *an* but *aut* or *vel* is used.
Thus, in *quid ergō ? sōlem dīcam* **aut** *lūnam* **aut** *caelum deum,*
the question is, whether such things as the sun and moon and
sky are to be called gods ; but in *sōlem dīcam* **an** *lūnam* **an**
caelum deum, the question is, to which one of the three the
name of god is to be given.   (Cf. 565, 2, *a.*)

581. If the second member of a disjunctive question is
negative, it is introduced by *annōn* or by *necne.   Annōn*
is more common for direct questions, *necne* for indirect.
Thus : —

Isne est, quem quaerō, **annōn,** is that the man I am look-
ing for or not ?

Dī utrum sint **necne** *sint, quaeritur,* the question is whether
there are or are not gods.

582. The answer to a question in Latin is regularly
given by repeating its emphatic word for affirmation, and
by repeating that word with *nōn* for denial. Thus : —

Mēne vīs? **tē.**   Do you want me?   Yes.

Estne frater intus? **nōn est.**   Is brother at home?   **No.**

a. Sometimes also an *affirmative* answer is given simply by
ita, ita vērō, ita est, etiam, sānē, quidem, certē, or *māximē ;*
a *negative* answer by *nōn, nōn ita, nōn vērō,* or *minimē.*

b. Immō and *immō vērō* give a strong affirmative answer to
a question in which some doubt is latent, or contradict strongly
a negative question. Thus : —

Nōn igitur praestat patria omnibus officiīs? **immō vērō,**
is not then patriotism more important than all other relations
of duty? Yea, verily.

Num Sulla Rōmae fuit? **immō** *longē āfuit,* was Sulla at
Rome? On the contrary, he was far away.

INTERJECTIONS.

583. The INTERJECTIONS are rather exclamatory sounds
than words in the proper sense, and have no syntax. The
chief Latin interjections are as follows : —

ā! (*āh!*) ah!

aha! ah! aha!

apage! be gone!

atat! (*atatte! atatatae!* etc.),
   oh! alas! lo!

au! oh!

ecce! lo! behold!

ehem! ha! what!

ĕheu! alas!

eho! (*ehodum!*) ho! holloa!

ēia! (*hēia!*) ah! indeed!

ēn! lo! behold!

eu! well done!

euge! bravo! good!

euax! hail! (used by Plautus
   only).

euhoe! hail!

ha! (*hahae! ha! ha! ha!*)
   hold! ho!

hei! (*ei!*) woe! ah me!

hem! (*em!*) oho! indeed!
   alas!

heu! oh! oh! alas!

heus! ho there! say!

hui! hah! ho! oh!

iō! ho! hurrah! hail!

malum! the deuce!

ō! (*ōh!*) O! oh! ah!

ŏhē! ho! holloa!

oho! oho! aha!

oi! oh me! alas!

papae! strange!

phu! (*fu!*) foh! fugh!

phy! pish! tush!

prō! (*prōh!*) oh!

st! hush! whist!

tatae! strange! so!

vae! woe! alas!

vah! (*vaha!*) ah! alas!

a. Of these *ō, ecce, ehem, ēn, papae, tatae, vah*, express AS-
TONISHMENT; *euhoe, euax, iō*, express JOY or ECSTASY; *ĕheu,
hei, heu, oi, vae*, express SORROW; *eho, ehodum, heus, ŏhē*, are
used to CALL ATTENTION; *ēia, euge, hēia*, express PRAISE; *prō,
prōh*, are used in ASSEVERATION.

b. To the interjections may be added the mild oaths: *Eccere*,
by Ceres! *Ēcastor*, by Castor! gracious! *Edepol*, or *Pol*, by
Pollux! gad! *mēhercule*, (*hercle*, etc.), by Hercules! thunder!
mē dius fidius, by Jove! and the expressions *Dī meliōra*
(*duint*), God forbid! (lit., give better things); *Dī vostram
fidem*, Heavens! (lit., O gods, [I appeal to] your honor); *prō
deōrum atque hominum fidem*, heavens and earth! *prō dī
immortālēs*, by the immortal gods! *periī*, oh dear! (lit., I am
ruined), etc.

c. Here may also be mentioned the affirmative particle *nē*,
verily (not to be confused with the negative *nē*). It is used
only with personal pronouns and demonstrative pronouns or
adverbs. Thus: —

Nē egŏ *homŏ īnfēlīx fuī*, verily I was an unlucky being
(Plaut., *Am.*, i., 1, 172).

ARRANGEMENT OF WORDS (*Ōrdō verbōrum*).

NOTE. One of the most important differences between Latin
sentences and English sentences is the way in which the words
are arranged. In English ordinarily the subject comes first
(an adjective which modifies it standing, however, before it),
the verb next, then the object, and so on. The lack of case-
endings makes such an arrangement necessary in order to tell

how the words are related to each other. In Latin, on the other hand, the gender, number, case, mood, tense, etc., of the words are shown by their *endings* simply, and their *order* is used for another purpose, namely : —

584. In Latin sentences the words are arranged chiefly to show which are the more emphatic ones, *i. e.* (roughly speaking), which would receive *greater stress of voice* in English.

585. This arrangement is based upon the very simple principle that the *first* word in any combination is more emphatic than the *second*, the *second* more emphatic than the *third*, and so on. Thus : —

Bonus *vir* means " a GOOD man," **vir** *bonus* means " a good MAN ; " **lātrant** *canēs* means " dogs BARK," **canēs** *lātrant* means " DOGS bark."

In the same way, **Gallos** Caesar *vīcit* means " *Caesar* conquered THE GAULS ; " and **verberat** crūdēliter *servōs* means " he IS BEATING the slaves *cruelly.*"

NCTE 1.   When the expression becomes longer and more complex the shades of relative emphasis are too numerous and too fine to be at all adequately expressed by stress of voice, but a little practice in reading Latin so as to *understand it without translating* enables one to feel the force and delicacy of the emphases indicated by the word-arrangement.   The pupil should accustom himself thus to feel the differences in arrangements like the following : —

    (1.) Omnēs herī Rōmam vēnimus.
         Herī Rōmam omnēs vēnimus.
         Rōmam omnēs herī vēnimus.
         Vēnimus herī omnēs Rōmam.

    (2.) Hī puerī facile Latīnē scrībunt.
         Puerī hī Latīnē facile scrībunt.
         Scrībunt facile hī puerī Latīnē.
         Latīnē facile scrībunt hī puerī.
         Facile hī puerī scrībunt Latīnē.

(3.) Fortis mīles numquam tergum vertet.

Numquam mīles fortis tergum vertet.

Tergum fortis mīles numquam vertet.

Vertet numquam fortis mīles tergum.

NOTE 2. In all except the very simplest sentences, some of the words are used as single units in the sentence, others are grouped in phrases, and these last have more complicated relations of emphasis; for instance, a relation to the other words of their own phrase and a relation to the sentence as a whole. Now it is chiefly the relation of emphasis which a word has to its own phrase that we mark by stress of voice in English. Therefore for the English-speaking student of Latin it is especially necessary to observe how the words are grouped in phrases; also to notice that the emphasis of a phrase may be increased by separating its words from each other, because then the attention has to be held over from the first word of the phrase until its last word arrives to complete it. Compare the arrangements in groups (2) and (3) above.

The following practical rules on points of detail may be given:—

586. In combinations of a noun and an adjective the noun comes first, unless the *adjective* is distinctly *emphatic.**

587. ADJECTIVE PRONOUNS (*meus, alius, hīc, ille,* etc.) are more often found before their nouns, because when used at all they are oftener emphatic than not.

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* The following considerations will make the reason for this rule clear: In such an expression as " dogs bark " there are two contrasts latent, a contrast between dogs and other animals and a contrast between barking and other actions. If we emphasize " dogs," we bring the one contrast more sharply before the hearer's attention; if we emphasize " bark," we do the same by the other contrast. In expressions, however, consisting of a noun and an adjective, there are further possibilities. If we say " a *brick* house," we do, as before, contrast sharply a brick house with some other kind of house; but if we say " a brick *house*," while we may mean thus sharply to contrast a house of brick with other buildings of brick, we may also mean simply to mark the complex idea " brick house " as a single thing which we make the subject of our thought. There is a subtle connection between our word accent and stress of voice which makes us utter the word " house " in this last case somewhat more forcibly than the word " brick," and the Roman did the analogous thing in putting the noun before the adjective in such cases. When there is a doubt about the proper position in any given case, it will be found that if the adjective is put first, not belonging there, the effect is one of over-emphasis (turgid rhetoric).

588. ADVERBS are *apt* to be more emphatic than the verbs, participles, or adjectives which they modify, and therefore rather more commonly stand before them.

589. PREPOSITIONS regularly stand just before their nouns, or with an adjective or genitive intervening. (But see **431**, *d* and *e*.)

590. CONJUNCTIONS and other connectives stand between the words or clauses which they connect.

a. The following words stand after the word which they emphasize, or occupy the second place in a clause when they apply to it as a whole (hence they are called POST-POSITIVE) : —

autem, but, besides, and.	*quidem*, in fact.
enim, for.	*quoque*, also, even.
igitur, therefore, then.	*vērō*, in truth, but.
interim, meanwhile.	

b. *Que*, and (and *ve*, or *), are attached enclitically to the second of two words which they connect, and, when they connect phrases or clauses, to the first word of the second phrase or clause. Thus : —

Plūs minusve, more or less ; *senātus* populusque *Rōmānus*, the senate and people of Rome ; *corpora cūrāre eōs iūssit* sēque *parātōs ad omnia habēre*, he bade them take rest and refreshment and be ready for any development of affairs.

591. RELATIVE and INTERROGATIVE PRONOUNS, besides their pronominal functions, also serve as connectives, and therefore stand first in their clauses (sometimes with a preposition before them).

592. The VOCATIVE CASE generally, and the verb *inquam* always, stand after one or more words.

593. A word may often be made particularly emphatic by being put even before the particle or pronoun which introduces a sentence. Thus : —

Haec *cum Caesarī nūntiāta essent, lēgātōs ad sē venīre iūssit*, when *this* was reported to Caesar, he ordered the ambassadors to come to him.

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* Cf. also the interrogative *ne*, **574.**

The Period (*Periodus*).

594. By a PERIOD is usually meant a sentence consisting of a main clause and one, or, generally, several subordinate clauses, in which the parts are gracefully balanced and the sense is not completed until the end. But any sentence in which complete sense is not made until the last word is reached may be called a *periodic* sentence.

595. The VERB, from its nature, makes complete sense, unless some word before it indicates the contrary ; and therefore in a periodic construction the verb *tends to stand last.*

a. In *dependent* clauses this tendency of the verb to stand last is very much stronger than in independent clauses.

NOTE. The Romans were especially fond of a more or less complete periodic structure of sentences in connected writing. This is only another way of saying that it was a Roman habit of thought to put the least emphatic part of a statement into verb form.*

596. (1.) It follows from the tendency to a periodic structure that in Latin almost all kinds of subordinate clauses more commonly stand before their main clause ; but : —

(2.) RESULT CLAUSES generally, CAUSAL and RELATIVE CLAUSES not uncommonly, and others sometimes, come after the main clause.

a. The difference between a periodic and a non-periodic structure of sentence may be seen in the following : —

PERIODIC. Scīpiō, ut Hannibalem ex Ītaliā dēdūceret, exercitum in Āfricam trāiēcit.

NON-PERIODIC. Scīpiō in Āfricam trāiēcit exercitum, ut Hannibalem ex Ītaliā dēdūceret.

NOTE 1. It is a very common form of period to begin the sentence thus

* The proportion of sentences with the verb last in Cicero is somewhat more than fifty per cent, in Caesar about seventy-five per cent, and in Latin prose in general rather less than sixty per cent.

with some word belonging to the main clause, then to insert the subordi-
nate clause or clauses, and finally to bring in the rest of the main clause
with its verb standing last. This is, in fact, the kind of sentence to which
the name "period" most properly applies, *periodus* being the Greek word
περίοδος (περί, round, ὁδός, way, road) = Latin *ambitus*, a going round,
i. e., a coming back to the starting-point.

NOTE 2. The *heaping* of *finite* verbs at the end of a period should be
avoided. Generally there is an infinitive or other close modifier of the
main verb which emphasis allows to be kept for the last place but one,
thus separating the verb of the dependent clause from the main verb,
which closes the period.

NOTE 3. The fondness of the Romans for simplicity and directness
created in their speech a certain tendency to make the most emphatic part
of their thought also grammatically the subject of the sentence, — in other
words, the emphatic word (occupying the first place in the sentence) is a
little oftener the subject than not. The common doctrine, however, which
teaches that the regular order for a Latin sentence is "subject first and
verb last," is erroneous, and besides causing various misconceptions in
points of detail gives the learner a very un-Latin mechanical style. While
it is true that of the sentences which have a subject expressed about fifty-
two per cent have the subject first, and about fifty-seven per cent have
the verb last, only about thirty-four per cent have both subject first and
verb last. In those sentences, furthermore, which have no subject ex-
pressed, the verb comes last only about fifty-eight times out of a hundred.

597. (1.) In historical narrative, philosophical expo-
sition, and other continuous writing, successive sentences
are more closely united into a series in Latin than in
English.

(2.) This is done largely by choosing as the most em-
phatic word to be placed first in each sentence one that
refers (especially by way of contrast) to something men-
tioned in the latter part of the previous sentence. Ex-
amples are : —

Sed quis ego sum aut quae est in me *facultās?* doctōrum
*est ista cōnsuētūdō eāque Graecōrum, ut iis pōnātur dē quō dis-
putent quamvīs subitō,* but who am I or what skill is there in
me ? To the *trained philosophers,* and those, too, Greek philo-
sophers, belongs that habit of allowing a question to be set them
for discussion on the spur of the moment (Cic., *Am.,* 5, 17).

Quā rē sibĭ habeant sapientiae nōmen et invidiōsum et obscūrum ; concēdant ut virī bonī fuerint.   Nē id quidem facient: negābunt *id nisi sapientī posse concēdī,* therefore let them keep for themselves the invidious and vague word "philosopher," but grant that these people were *good* MEN.   They will not do even THIS : they will say it cannot be granted of any one but a philosopher (Cic., *Am.,* 5, 18).

Sollemne adlātum ex Arcadiā īnstituisse Pāna venerantēs . . . quem Rōmānī deinde vocāvērunt Inuum. Huic dēditīs lūdicrō, *cum sollemne nōtum esset, īnsidiātōs ob īram praedae āmīssae latrōnēs, cum Rōmulus vī sē dēfendisset, Remum* cēpisse, captum *rēgī Amūliō trādidisse, ūltrō* accūsantēs.   Crīminī *māximē dabant, etc.,* he had established a sacred festival brought from Arcadia, consisting of certain rites performed by young men in honor of Pan, whom the Romans afterwards called Inuus.   Since this was a well known event, the robbers, who were full of rage at the loss of their booty, made a plot to attack [the shepherd boys] while busied with the festival.   Romulus succeeded in defending himself, but they took Remus, and, having taken him, handed him over to king Amulius with a gratuitous accusation.   Their main charge was, etc. (Līv., i., 5, 2–3).

ANAPHORA AND CHIASMUS.

598. The Romans had also a great fancy for *antitheses,* or the setting off against each other of the corresponding parts of two expressions or statements.

(1.) When the corresponding parts of two or more phrases, clauses, or sentences stand in the same order, the arrangement is called ANAPHORA.*

(2.) When the corresponding parts stand in opposite orders, the arrangement is called CHIASMUS, or the *chiastic* order.   Thus : —

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* From the Greek ἀναφέρω, bring up ; hence, the *repeating* of the order.

ANAPHORA.

Quid dīcam dē mōribus facillimīs, dē pietāte *in matrem*, līberālitāte *in sorōrēs*, bonitāte *in suōs*, iūstitiā *in omnēs?* (Cic., *Am.*, 3, 11).

Ita rēcta ingenia *dēbilitat* verēcundia, perversa *cōnfirmat* audācia (Plīn., *Ep.*, iv., 7).

CHIASMUS.

Aequē iūcunda erit **simplicitās** *dissentientis* quam *comprobantis* **auctōritās** (Plīn., *Ep.*, iii., 4, 9).

Sī **hostium** fuit ille sanguīs, summa mīlitum pietās ; *nef ārium scelus*, sī **cīvium** (Cic., *Phil.*, xiv., 3, 6).

a. When *alter . . . alter* are used, referring to two things already mentioned, they are *usually* arranged chiastically ; as : —

In quō quid potest esse malī, cum mors nec ad **vīvōs** *pertineat nec ad* **mortuōs?** **Alterī** *nūllī sunt,* **alterōs** *nōn attinget,* but in this what evil can there be, since death concerns neither the living nor the dead ? The one have no existence, and it will not touch the others (Cic., *Tūsc.*, i., 38, 91).

NOTE. In *chiasmus* the balanced phrases consist usually of only two terms each, and the name comes from the resemblance to the Greek letter X (*chi*), suggested by the criss-cross arrangement.

CERTAIN MINOR POINTS OF ORDER.

599. Certain minor points with regard to the arrangement of the sentence deserve notice, as follows : —

a. The more rhetorical writers, especially Cicero, were careful to make their sentences euphonious and rhythmically smooth. This they accomplished by choosing * words which in the positions required by their relations of emphasis produced a pleasing variety by their alternations of long with short syllables and of accented with unaccented parts, and also by paying particular attention to the end of the sentence.

Cicero declares himself especially fond of certain cadences at the end of a sentence ; namely, _ ∪ _ (cretic), as, *pōstulant* ; _ ∪ ∪ (dactyl), as, *rēximus* ; _ ∪ ∪ ∪ _ ⊻ (1st paeon with

* Not by *changing the order*, as if the Romans thought their sentences out in words first, and afterwards settled the order.

a trochee or spondee), as, *esse videātur ;* and, above all,
$- \cup - \cup$ (double trochee), as, *comprobāvit.* On the other hand,
the rhythm $- \cup \cup - \smile$ (dactyl and spondee, *i. e.*, the ending of a
regular hexameter verse), was rather avoided ; as, *dēgere possit.*
It should be observed, however, that a false emphasis is never
allowed for the sake of a more rhythmical ending.

b. The emphases of the early part of a sentence are often
fixed by the *logical sequence of the ideas* in their relation to the
previous sentence, but towards the end the distinctions of em-
phasis are less sharp, and it frequently depends on the mere
choice of the writer from which of two or three slightly differ-
ent points of view the closing ideas shall be presented.

c. Not infrequently the verb occupies the last place but one
in the sentence. The commonest cases are (1) when the verb
stands between a noun and a modifying adjective or genitive,
(2) when the verb precedes an infinitive which depends upon
it, (3) when the subject of the verb is kept for the last place.
Thus : —

   (1.) *Ut ūlla* intermīssiō fīat officī (Cic., *Am.,* 2, 8)**.**

   (2.) *Quantās vix* queō dīcere (Cic., *Am.,* 6, 22).

   (3.) *Nē tē . . . disserentem* dēficiat ōrātiō (Cic., *Rē Pūb.,*
i., 23, 37).

NOTE. Sometimes there is an evident gain in emphasis in thus making
the verb a little more prominent than the other word, but sometimes the
difference in emphasis is so slight that the arrangement seems rather to
have been made for euphony. Thus, in the last case above, the difference
in emphasis is easily appreciable according as *dēficiat ōrātiō* or *ōrātiō dēfi-
ciat* is written ; in the second case it is less easy to feel an emphasis on
queō ; in the first case the shade of emphasis is intangible, but the rhetorical
effect of the separation of *intermīssiō* and *officī* is very distinct.

d. The difference between the ordinary accent of English
and of Latin sentences sometimes tends to make a Latin empha-
sis seem unnatural to us, especially at the end of a sentence.
For so far as we mark emphasis by position at all, the last place
in our sentences is the most emphatic.

NOTE 1. Such cases occur chiefly —

(1.) In carefully balanced pairs of sentences where all the words are

forcible, as in the second example of anaphora (**598**) above. Thus: *ita
rēcta ingenia dēbilitat verēcundia, perversa cōnfirmat audācia.* Here there
are three pairs of contrasts, and it is difficult to see that one is stronger
than another, except that an English accent tends to make us give the
contrast between *verēcundia* and *audācia* a little more force than the others.
To the Roman, however, so far as there was a difference it was in favor
of the contrast between *rēcta ingenia* and *perversa.*

(2.) In a similar single sentence, where the last word has a certain em-
phasis, though the words before it are still more emphatic; as, *ex tribus
prīmīs generibus, longē praestat, meā sententiā, rēgium* (Cic., *Rē Pūb.,* i., 45,
69). The proper relative emphases here can be expressed roughly by trans-
lating thus: "The *royal* is in MY OPINION BY FAR the best of the
FIRST THREE KINDS."

(3.) When the last word is a proper name. Thus, the sentence *tantum
abest ut nostra mīrēmur, ut ūsque eō difficilēs āc mōrōsī sīmus, ut nōbīs nōn
satisfaciat ipse Dēmosthenēs* (Cic., *Ōr.,* 29, 104), means "so far am I from
admiring my own efforts that I am critical and exacting to such a degree
that *Demosthenes* HIMSELF does not SATISFY *ME.*" At first sight the
meaning might seem to be "that *I* am not satisfied with DEMOSTHENES
HIMSELF," but the Latin order for that would be *ut ipse Dēmosthenēs
nōbīs nōn satisfaciat.**

---

* In thus giving a different explanation from the usual one of passages
like the two last quoted, I regret that it would take too much space to set
forth here the reasons for my opinion. A study of very many instances
has convinced me that this opinion is correct. It is, of course, inherently
possible that the last word in the cases given should be the most emphatic,
and tradition has made it seem more natural to regard them so; but when
I put the following arrangements beside each other: —

longē praestat meā sententiā rēgium ;

rēgium meā sententiā longē praestat ;

ipse Dēmosthenēs nōbīs nōn satisfacit ;

nōbīs nōn satisfacit ipse Dēmosthenēs,

and find in Cicero near this last order the following: —

itaque sē pūrgāns iocātur Dēmosthenēs,

where nobody makes "Demosthenes" the emphatic word, and, on the
other hand,

ut Aeschinī nē Dēmosthenēs quidem videātur Atticē dīcere,

and *cum etiam Dēmosthenēs exagitētur ut putidus* (*Ōr.,* 8, 26 and 27),

I cannot believe that so practical a people as the Romans used the dif-
ferent arrangements only for the sake of variety, nor can I find any better
explanation than the one suggested.

NOTE 2. So also an emphasis is sometimes repeated for rhetorical effect where an alternation of emphasis would seem more natural to us. Thus : —

Quālis, ut arbitror, **nēmō umquam erit,** *ut cōnfīrmāre possum,* **nēmō certē fuit** (Cic., *Am.*, 3, 10); *nam* **plūrimum fidē, plūrimum vēritāte, plūrimum intellegentiā** *praestat* (Plin., *Ep.*, iii., 2, 3).

Here the Roman mind is concentrated for the moment on the given expressions as *individual* phrases, while we are inclined to think rather of their relation to each other as *parts of a whole.* Sometimes, however, we, too, should repeat the emphasis as the Roman does. Thus : —

Quā rē quod dandum est amīcitiae, largē dabitur ā mē, ut tēcum agam, Servī, nōn secus āc sī meus esset frāter, quī mihī est cārissimus, istō in locō ; quod tribuendum est officiō, fideī, religiōnī, id ita moderābor ut meminerim, mē contrā **amīcī** *studium prō* **amīcī** *periculō dicere,* . . . so as to remember that though it is a *friend* whose desire I oppose, it is also a *friend* whom my speech tries to shield from danger (Cic., *Mūr.*, 4, 10).

VERSIFICATION (*Versificātiō*).

600. In poetry, unlike prose, the words are marked off into regular divisions of *time*, called FEET (*pedēs*). A combination of a fixed number of feet constitutes a line or VERSE (*versus*).

601. The unit of measurement is the quantity or duration of one short syllable or one MORA. (See **26**, *a.*)

602. Feet consist of three morae, or of four morae, a few also of five morae, making thus divisions of time like the measures of music, as follows : —

(1.) Three-time measure ($\frac{3}{8}$).

   Trochee – ◡   (musically ♩ ♪),   as, *arma.*

   Iambus ◡ –   ("   ♪ ♩),   " *erant.*

   Tribrach ◡ ◡ ◡ ("   ♪ ♪ ♪), " *facere.*

(2.) Four-time (or two-time) measure ($\frac{4}{8} = \frac{2}{4}$).

   Dactyl – ◡ ◡   (musically ♩ ♪♪),   as, *corpora.*

   Anapaest ◡ ◡ –   ("   ♪♪ ♩),   " *dominī.*

   Spondee – –   ("   ♩ ♩),   " *fundunt.*

   Proceleusmatic ◡ ◡ ◡ ◡ ("   ♪♪ ♪♪), " *hominibus.*

(3.) Five-time measure ($\frac{5}{8}$).*

Cretic $-\cup-$ (musically ♩ ♪ ♩),   as, *castitās.*

Bacchīus $\cup--$ ("   ♪ ♩ ♩),   "   *Catōnēs.*

1st Paeon $-\cup\cup\cup$ ("   ♩ ♫ ♩),   "   *temporibus*

4th Paeon $\cup\cup\cup-$ ("   ♫ ♩ ♩),   "   *celeritās.*

To these may be added the following : —

a. Six-time measure ($\frac{6}{8} = \frac{3}{4}$).

Greater Ionic $--\cup\cup$ (musically ♩ ♩ ♫),   as, *corrēximus.*

Lesser Ionic $\cup\cup--$ ("   ♫ ♩ ♩), "   *properābant.*

Choriambus $-\cup\cup-$ ("   ♩ ♪ ♪ ♩), "   *terrĭfĭcant.*

NOTE. Several other varieties of feet are named by the ancient grammarians, but are discarded by the usage of to-day, as unnecessary in explaining Latin versification. They are : —

Pyrrhic $\cup\cup$,	as,	*deus.*
Amphibrach $\cup-\cup$,	"	*amāre.*
Antibacchīus $--\cup$,	"	*Rōmānus.*
Molossus $---$,	"	*contendunt.*
Dispondee $----$,	"	*cōnflīxērunt.*
Ditrochee $-\cup-\cup$,	"	*comprobāvit.*
Diiambus $\cup-\cup-$,	"	*amāverant.*
Antispast $\cup--\cup$,	"	*adhaesisse.*
2d Paeon $\cup-\cup\cup$,	"	*potentia.*
3d Paeon $\cup\cup-\cup$,	"	*animātus.*
1st Epitrite $\cup---$,	"	*amāvērunt.*
2d Epitrite $-\cup--$,	"	*conditōrēs.*
3d Epitrite $--\cup-$,	"	*discordiās.*
4th Epitrite $---\cup$,	"	*addūxistis.*

It will be seen that the four-syllabled feet are merely compounds of the two-syllabled.

DIFFERENT KINDS OF VERSE.

603. Verse is distinguished according to the kind of foot which forms its basis ; as, *dactylic, anapaestic, trochaic, iambic, Ionic,* etc.

* This time is very rare in music.

604. Most kinds of verse are named, according to the number of feet which they contain, *dimeter*, *trimeter*, *tetrameter*, *pentameter*, *hexameter* (*i. e.*, measures of *two*, *three*, *four*, *five*, or *six* feet).

Thus, a *dactylic hexameter* is a dactylic line of six feet.

605. *Trochaic*, *iambic*, and *anapaestic* verses are either —

(1.) Reckoned by pairs of feet (*dipodies*), or —

(2.) Named by Latin adjectives in -ārius, used as nouns, and denoting the number of feet in the verse.

Thus, an iambic line of six feet is called either an IAMBIC TRIMETER (line of three measures or dipodies) or an IAMBIC SENARIUS (line of six iambic feet); a trochaic line of eight feet is called either a TROCHAIC TETRAMETER or a TROCHAIC OCTONARIUS.

a. A combination of two verses is sometimes called a DISTICH; a half verse, a HEMISTICH.

b. A verse sometimes lacks a syllable at the end, and is then called CATALECTIC; if it is complete it is called ACATALECTIC; if it lacks a whole foot it is sometimes called BRACHYCATALECTIC.

c. Sometimes a verse has an extra syllable or foot at the end, and is then called HYPERCATALECTIC or HYPERMETER.

d. The term PENTHEMIMERIS is sometimes used to indicate a portion of a verse consisting of two feet and a half (measured always from the beginning). Less common are HEPTHEMIMERIS (three feet and a half), TRIHEMIMERIS (one foot and a half), and other like terms.

METRICAL ACCENT; THESIS AND ARSIS.

606. One syllable in every foot of a verse receives a greater stress of voice than the others. This is called the metrical accent, or ICTUS.

607. The part of the foot which receives the ictus is called the THESIS, the rest of the foot is called the ARSIS.*

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* THESIS (from τίθημι, put) means the *downward* movement of the foot in beating time or marching; ARSIS (from αἴρω, raise), the *upward* beat or raising of the foot. Through a misunderstanding of the Greek, the meaning of the terms *thesis* and *arsis* has commonly been reversed, the accented part of the verse being called the *arsis* and the unaccented part the *thesis*.

NOTE. The alternation of thesis and arsis produces what is called the RHYTHM of the verse.

CAESURA AND DIAERESIS.

608. (1.) The ending of a word *within* a foot is called CAESURA (*i. e.*, a cutting); the ending of a word coinciding with the *end* of a foot is called DIAERESIS.

(2) In the hexameter and several other kinds of verse some one caesura generally marks a pause in the sense, and is called the PRINCIPAL caesura, or the caesura *of the verse*.

a. In the hexameter the principal caesura occurs most commonly in the third foot; sometimes in the fourth foot. In the latter case there is usually also a slight caesural break in the second foot. A diaeresis at the end of the fourth foot is called the BUCOLIC diaeresis, from its frequent occurrence in Greek pastoral poetry.

b. When a caesura occurs after the thesis of a foot, it is called a MASCULINE caesura; in the middle of the arsis it is called a FEMININE caesura. A masculine caesura in the third foot is sometimes called a PENTHEMIMERIS, or PENTHEMIMERAL caesura.

For examples see the dactylic hexameter (**614**).

FIGURES OF VERSIFICATION.

609. The following peculiarities in the treatment of words in verse are called FIGURES of versification : —

(1.) A vowel, or **m** preceded by a vowel, is regularly elided before a word beginning with a vowel or **h**. This elision (striking out) consists in partially suppressing the vowel or syllable, not in wholly omitting it. It is also called SYNALOEPHA (smearing together). Thus : —

Quidve moror? s(ī) omnēs ūn(ō) ōrdin(e) habētis Achī-
　　　vōs.　　　　　　　　　　　　　　　(Verg., *Ae.*, ii., 102.)

Cf. *th'* for *the*, in English.

a. The monosyllables *dō, dem, spē, spem, sim, stō, stem, quī* (when plu-

ral), with the interjections *ō*, *heu*, *ā*, *prō*, *vae*, *vāh*, are not subject to elision, though *ō* is sometimes made short.

b. Before a pause, a vowel which would otherwise be elided is sometimes retained, especially in comedy. The succession of vowel sounds * thus caused is called HIATUS (gaping) ; as : —

        Ter sunt cōnātī impōnere Pēlio Ossam.   (Verg., *G.*, i., 281.)

NOTE. When a long vowel or diphthong ending a Greek word thus remains unelided in the arsis, it is usually made short (*systolē*), as the o of *Pēlio* in the example.

c. The elision of a syllable in m is sometimes called ECTHLIPSIS (squeezing out).

d. In the early poets final s and its preceding vowel were sometimes elided before a vowel, and a vowel before final s was not always lengthened when the next word began with a consonant. (Cf. **18**, *d*.)

(2.) Sometimes the vowels i and e are made partial consonants, thus making one syllable of two. This is called SYNAERESIS. Thus : —

        Aureā percussum virgā versumque venēnīs.

                        (Verg., *Ae.*, vii., 190.)

(3.) On the other hand, the resolution of one syllable into two is called DIAERESIS or DIALYSIS ; as, *sil*-u-a for *sil*-va. This is chiefly confined to a few syllables consisting of v or gu, qu, su, and a following vowel, and is in most cases really a survival of an earlier form of the given word.

(4.) A short syllable is occasionally lengthened (*diastolē*). This occurs chiefly in the thesis before a caesura.

(5.) A vowel at the end of a verse is occasionally elided before a vowel at the beginning of the next verse. This is called SYNAPHEIA. Thus : —

        Omnia Mercuriō similis, vōcemque colōrem qu(e)
        Et crīnēs flāvōs, etc.   (Verg., *Ae.*, iv., 558, 559.)

610. The last syllable of any verse except anapaestic (see **630**) may be either long or short indifferently.

611. The metrical reading of verse is called SCANNING.

a. Care should be taken in scanning Latin verse not only to

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* The case of m preceded by a vowel is hardly an exception, because the m was so feebly pronounced as merely to nasalize the vowel. (Cf. **18**, *d*.)

mark the feet accurately in regard to quantity and ictus, but also to keep the *words* distinct, observing the pauses as in prose. When the word-accent is at variance with the ictus, the latter is to be made the more prominent.

612. A fixed number of verses occurring in a regularly repeated order, whether the verses be of the same kind or of different kinds, is called a STROPHE or STANZA, and is often named for some poet; as, the *Alcaic* strophe or *Horatian* stanza, the *Sapphic* strophe.

613. A long syllable is properly just twice the length of a short syllable, and all the feet of a verse are of exactly equal length; but: —

a. A long syllable is sometimes lengthened so as to be equivalent to three or even to four short ones, and is then denoted by the signs ∟ and ⊔ respectively.

b. A rest of the length of one or of two short syllables sometimes occurs at the end of a foot. These rests are denoted by the signs ∧ and ∧̄ respectively.

The Different Metres.

Dactylic Metres.

614. (1.) The DACTYLIC HEXAMETER * consists of six dactyls, of which the last is incomplete.

(2.) For any of the first four feet spondees may be substituted. A spondee rarely occurs as the fifth foot also, and the verse is then called a *spondaic* verse.

NOTE. The principal caesura (marked thus ‖) is most commonly after the thesis of the third foot (*penthēmimeris*); often, however, after the thesis of the fourth foot, and then there is usually a lesser caesura in the second foot. In many lines, however, the principal caesura is in the arsis of the third foot (feminine caesura). A *bucolic diaeresis* frequently occurs in pastoral poetry like Virgil's Eclogues and Georgics.

* Often called the *Heroic Verse.*

The scheme of the metre is therefore as follows : —

$$\overset{\prime}{\smile}\overline{\smile\smile}\quad \overset{\prime}{\smile}\overline{\smile\smile}\quad \overset{\prime}{\smile}\parallel\overline{\smile\smile}\quad \overset{\prime}{\smile}\overline{\smile\smile}\quad \overset{\prime}{\smile}\smile\smile\quad \overset{\prime}{\smile}\overline{\smile}^{*}$$

or musically

$$\text{♩ ♫ |♩ ♫ |♩| ♫ |♩ ♫ |♩ ♫ |♩ ♪ ⌐|}$$

Thus : —

At tuba | terribi|lem soni|tum ‖ procul | aere ca|nōrō.

(Verg., *Ae.*, ix., 503.)

Intōn|sī crī|nēs ‖ lon|gā cer|vīce flu|ēbant.

(Tibull., iii., 4, 27.)

Lūdere | quae vel|lem ‖ cala|mō per|mīsit a|grestī.

(Verg., *Ec.*, i., 10.)

Nōn medi|ā dē | gente ‖ Phry|gum exē|disse ne|fandīs.

(Verg., *Ae.*, v., 785.)

Cf. in English : —

Meanwhile, apart, at the head of the hall, the priest and the herdsman

Sat, conversing together of past and present and future ;

While Evangeline stood like one entranced, for within her

Olden memories rose, and loud in the midst of the music

Heard she the sound of the sea, and an irrepressible sadness

Came o'er her heart, and unseen she stole forth into the gar-
den.   (Longfellow's *Evangeline*.)

NOTE.   A light and rapid movement is produced by the frequent recur-
rence of dactyls ; a slow and heavy one by that of spondees; as : —

Quadrupe|dante : pu|trem soni|tū ‖ quatit | ūngula | campum.

(Verg., *Ae.*, viii., 596.)

Illī in|ter sē|sē ‖ mā|gnā vī | bracchia | tollunt.

(Verg., *Ae.*, viii., 452.)

. **615.** The ELEGIAC stanza consists of a dactylic hexa-
meter alternating with a verse consisting of two half
hexameters each of which has its last foot incomplete
(*i. e.*, one long syllable).

a. Of the half verses only the first admits a spondee instead

* The last foot is strictly $\overset{\prime}{\smile}\smile\wedge$.

of a dactyl, and both must end with the end of a word. The scheme is therefore as follows : —

$$\_\smile\smile \quad \_\smile\smile \quad \_ \| \smile\smile \quad \_\smile\smile \quad \_\smile\smile \quad \_\smile$$
$$\_\smile\smile \quad \_\smile\smile \quad \_\wedge \| \quad \_\smile\smile \quad \_\smile\smile \quad \_\wedge$$

and musically the half verses are represented thus : —

Thus : —

> Flēbilis | indī|gnōs ‖ Ele|gēia | solve ca|pillōs
> Āh nimis | ex vē|rō ‖ nunc tibi | nōmen e|rit.
>
> <div align="right">(Ov., <i>Am.</i>, iii., 9, 3.)</div>

Cf. in English : —

Lo ! in a land that is new, a new-born Salamis waits you.

  Hearts that often ere now perils have brav'd at my side

Graver by far, — I pledge you. To-night be merry. To-mor-
  row

  Speed once more our barks over the measureless sea.

<div align="right">(S. H. Hodgson : <i>Trans. of Hor., Od.</i>, i., 7.)</div>

Other dactylic verses are rare. The following occur in strophes : —

616. The ALCMANIAN strophe consists of a dactylic hexameter alternating with a dactylic tetrameter. The scheme is : —

$$\_\smile\smile \quad \_\smile\smile \quad \_ \| \smile\smile \quad \_\smile\smile \quad \_\smile\smile \quad \_\smile$$
$$\_\smile\smile \quad \_\smile\smile \quad \_\smile\smile \quad \_\smile$$

Thus : —

> Ambigu|am tel|lūre no|vā ‖ Sala|mīna fu|tūram.
>   O for|tēs pē|iōraque | passī
> Mēcum | saepe vi|rī, ‖ nunc | vīnō | pellite | cūrās;
>   Crās in|gēns ite|rābimus | aequor.

<div align="center">(Hor., <i>Od.</i>, i., 7 ; the original of the selection under 615.)</div>

617. The FIRST ARCHILOCHIAN STROPHE consists of a dactylic hexameter alternating with a dactylic penthe-mimeris (two feet and a half). The scheme is : —

$$\_\smile\smile \quad \_\smile\smile \quad \_ \| \smile\smile \quad \_\smile\smile \quad \_\smile\smile \quad \_\smile$$
$$\_\smile\smile \quad \_\smile\smile \quad \_$$

Thus : —

    Frīgora | mītē|scunt ‖ Zephy|rīs, vēr | prōterit | aetās
      Interi|tūra, si|mul
    Pōmifer | autum|nus ‖ frū|gēs ef|fūderit, | et mox
      Brūma re|currit in|ers.   (Hor., *Od.*, iv., 7.)

Trochaic and Iambic Metres.

618. The longer trochaic and iambic measures belong chiefly to dramatic poetry. For their understanding the following preliminary points are necessary : —

(1.) When a spondee is substituted for a trochee or an iambus, it loses a portion of its full time, and is called an IRRATIONAL SPONDEE.* This is represented by the sign $-\,>$ (or musically ♩ ♪·) when it stands for a *trochee*, and by the sign $>\,-$ when it stands for an *iambus*.

(2.) When a long syllable in a foot is exchanged for two short syllables, the foot is said to be *resolved*, and the resulting foot is called a *resolution* of the other foot. Thus, a tribrach ($\smile \smile \smile$) is the resolution of a trochee or an iambus. A spondee ($-\,-$) may be resolved into a dactyl ($-\,\smile\,\smile$) or an anapaest ($\smile\,\smile\,-$), and these last into a proceleusmatic ·($\smile\,\smile\,\smile\,\smile$).

(3.) All of the above feet may, therefore, occur in trochaic and iambic measures. When they are used in trochaic verse they have the ictus on their first syllable ; when used in iambic verse, the spondee, dactyl, and tribrach have the ictus on the second syllable, the anapaest and the (rare) proceleusmatic on the third.

(4.) A verse may have an introductory syllable or two, like the introductory notes before the first full bar in music. These introductory syllables are called ANACRUSIS.

Trochaic Metres.

619. The most common trochaic measures are the SEPTENARIUS (*tetrameter catalectic*), and the OCTONARIUS (*tetrameter acatalectic*).

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* Sometimes also an *irrational trochee*, or *irrational iambus*, respectively.

a. In each of these, as used by the early dramatic poets, any complete foot may be resolved into a tribrach, and for any complete foot but the last the spondee and its resolutions may be substituted.* These irregularities are, however, most freely used in the first and fifth feet. In the late drama the substitutions are confined to the second foot of each dipody. An anapaest is not used immediately after a dactyl.

b. The commonest pause is a diaeresis at the end of the fourth foot, and in that case the fourth foot must not be a dactyl. Otherwise a break almost invariably occurs at the end of the fifth foot, generally with a lesser break *in* the fourth or *after* the third.

NOTE. The ictus on the second foot of each dipody is less strong than that on the first foot, and is left unmarked in the scheme of the metres.

620. The possibilities of the septenarius may be represented by the following scheme : —

or musically —

Thus : —

Nūpti|ās do|mĭ͡ad pa|rārī ‖ mīssast | ancil|la͡ĭli|cō.

(Ter., *An.*, 514.)

Ī sā|nē :͡egŏ te͡ex|ercē|bō͡hodiē,͡ut ‖ dīgnus | es, sili|cerni|um,
Aeschi|nus odi|ōsē | cēssat; ‖ prandi|um cor|rumpi|tur;
Ctēsi|phō͡autem͡in a|mōre | tōtus:‖ego iam | prōspici|am mi|hĭ.

(Ter., *Ad.*, lines 587–589.)

Cf. in English : —

Then the dreary shadows scattered, like a cloud in morning's
    breeze,
And a low deep voice within me seemèd whispering words like
    these.   (Whittier's *Cassandra Southwick*.)

* But the proceleusmatic is very rare in Plautus and not found in Terence.

621. The possibilities of the octonarius may be repre-sented by the following scheme : —
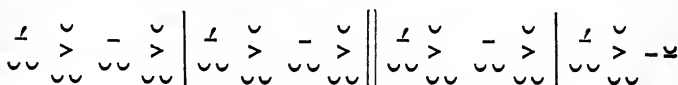
or musically —

Thus : —

Cēnse|ō.   Sed | heus tū. | Quid vīs ? ‖ Cēnsēn | posse | mē‿offīr-|
    māre.   (Ter., *Enn.*, 217.)

Obse|crō popu|lārēs, | ferte ‖ miserō‿at|que‿inno|centī‿au|xilium :
Subve|nīte‿ino|pī :‿Ōti|ōsē ; ‖ nunci|am īli|cō‿hīc cōn|siste,
Quid re|spectās ? | nīl pe|rīclīst : ‖ numquam, | dum‿ego‿ade-|
    rō,‿hīc tē|tanget.   (Ter., *Ad.*, lines 155–157.)

Cf. in English : —

Beams of noon, like burning lances, through the tree tops flash
    and glisten,
As she stands before her lover, with raised face to look and lis-
    ten.   (Whittier's *Slaves of Martinique.*)

622. A TROCHAIC DIMETER (catalectic) (3 1-2 feet)
occurs in the later tragedy (used strophically).   The
second foot may be a spondee or dactyl.   Thus : —

            Lēnis | āc modi | cē flu|ēns
            Aura | nec ver|gēns la|tus.   (Sen., *Oed.*, line 887.)

NOTE. This measure also enters into the formation of the HIPPONAC-
TEAN strophe. (See **650.**) Other trochaic verses are occasionally found,
chiefly as portions only of lines.

Iambic Metres.

623. The IAMBIC TRIMETER (*sēnārius*) is the most
common of all dramatic measures, but the SEPTENARIUS

(*tetrameter catalectic*) and OCTONARIUS (*tetrameter aca-talectic*) are also frequently used.

a. Speaking generally, the same substitutions and resolutions occur as with the trochaic measures, in any foot except the last among the comic writers, confined mostly to the first foot of each dipody in other kinds of poetry. The proceleusmatic occurs chiefly in the first foot, and then the third syllable (ictus syllable) must begin a word, and the ictus and word accent must coincide. An anapaest immediately after a dactyl is avoided.

624. The SENARIUS consists of six iambic feet. The regular caesura is after the first syllable of the third foot (*penthemimeral*). Otherwise, after the arsis of the fourth foot there is almost always a caesura, often with a diaeresis after the second foot.

The scheme is as follows : —
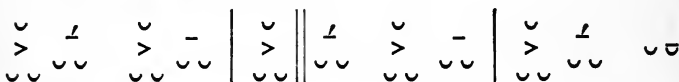
Thus : —

    Phasē|lus il|le ‖ quem | vidē|tis ho|spitēs.   (Catull., 4, 1.)

Storax.|Nōn redi|it ‖ hāc | nocte͡ā | cēnā͡Ae|schinus
Neque ser|volō|rum ‖ quis|quam, quī͡ad|vorsum͡ī|erant.
Profec|tō͡hīc vē|rē dī|cunt : ‖ sī͡ab|sīs ūs|piam.

                         (Ter., *Ad.*, lines 26–28.)

Cf. in English : —

    O light immortal, winds on wings of swiftness borne,
    O river sources, and the countless flashing smile
    Of ocean's wavelets, universal mother earth.
            (L. Dyer, *Trans. of Aesch., Prom.*, 88 ff.)

625. The SEPTENARIUS consists of seven and a half iambic feet. The regular break is after the fourth foot, and this foot must then be a real iambus. If this break

does not occur, there is always a break after the arsis of the fifth foot.

The scheme is as follows : —

$$\breve{} \quad \_ \quad \breve{} \quad \_ \quad \Big| \quad \breve{} \quad \_ \quad \breve{} \quad \_ \quad \Big\| \quad \breve{} \quad \_ \quad \breve{} \quad \_ \quad \Big| \quad \smile \_ \quad \vee \wedge$$
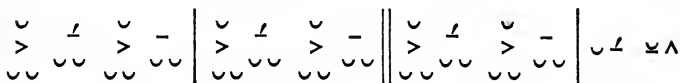
Thus : —

Salū|tant, ad | cēnam | vocant, ‖ adven|tum grā|tulan|tur.
                                        (Ter., *Eun.*, 259.)

Sed quid hoc | est ? vide|ōn ego | Getam ‖ curren|tem͡hūc ad-
    venī|re ?

Is est i|psus, ei, | timeō | miser, ‖ quam hĭc͡mihi | nunc nūn|tiet
    rem.   (Ter., *Phorm.*, lines 177, 178.)

Cf. in English * —

> In Scarlet towne, where I was borne,
>   There was a faire maid dwellin,
> Made every youth crye " Wel-awaye ! "
>   Her name was Barbara Allen.   (Percy's *Reliques*.)

626. The OCTONARIUS consists of eight iambic feet. When the break after the fourth foot occurs without elision, this foot must be a real iambus, as in the septenarius.

The scheme is as follows : —

$$\breve{} \quad \_ \quad \breve{} \quad \_ \quad \Big| \quad \breve{} \quad \_ \quad \breve{} \quad \_ \quad \Big\| \quad \breve{} \quad \_ \quad \breve{} \quad \_ \quad \Big| \quad \breve{} \quad \_ \quad \smile \bar\smile$$
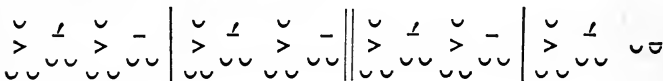
Thus : —

Domum | modō͡ī|bō,͡ut ad|parē|tur ‖ dī|cam,͡atque͡hūc | re-
    nūn|tiō.   (Ter., *An.*, 594.)

Abs quī|vīs homi|ne, quomst | opus, ‖ benefici|um͡accipe|re
    gau|deās ;

Vērum͡enim | vērō͡id|dēmum | iūvat, ‖ sī quem͡ae|quomst
    face|re͡is bene|facit.   (Ter., *Ad.*, lines 254, 255.)

---

* Written as two lines.

Cf. in English : * —

> On Linden, when the sun was low,
> All bloodless lay the untrodden snow;
> And dark as winter was the flow
> Of Iser, rolling rapidly.   (Campbell.)

NOTE. Iambic measures are sometimes regarded as trochaic measures with anacrusis, and may then be expressed musically as follows : —

Senarius : —

Septenarius : —

Octonarius : —

627. The pure IAMBIC TRIMETER (*i. e.*, without any resolutions or substitutions) is first found in Catullus. Thus : —

> Phasē|lus il|le, ‖ quem | vidē|tis, ho|spitēs
> Ait | fuis|se ‖ nā|vium | celer|rimus.   (Catull., 4.)

628. The CHOLIAMBIC † measure is an iambic trimeter with a trochee for the last foot. Thus : —

$$\cup \underline{} \ \cup - \ \cup \ \| \ \underline{} \ \cup - \ \cup \underline{} \ - \cup$$

as : —

> Miser | Catul|le ‖ dē|sinās | inep|tīre
> Et quod | vidēs | perīs|se ‖ per|ditum | dūcās.   (Catull., 8.)

a. The choliambic may also be represented metrically thus : —

$$\cup \underline{} \ \cup - \ \cup \ \| \ \underline{} \ \cup - \ \cup \underline{\underline{}} \ - \cup$$

* Written as two lines.
† *I. e.*, lame iambic. It is also called SCAZON (hobbling).

629. The IAMBIC DIMETER (catalectic) is found in the later tragedies. It is also called the *Anacreontic*, and is used strophically. Thus: —

<div align="center">Ut ti|gris or|ba gnā|tīs.　(Sen., <i>Med.</i>, 863.)</div>

NOTE. Other iambic measures occasionally occur, chiefly as parts of strophes or as single lines, especially the dimeter acatalectic (quaternārius) and trimeter catalectic. See 650 ff.

Anapaestic, Bacchiac, and Cretic Metres.

Anapaestic, bacchiac, and cretic measures are mostly confined to the early comedy writers (especially Plautus) and the later tragic poets. The common forms are as follows: —

Anapaestic Metres.

630. In anapaestic verse a spondee, a dactyl, or a proceleusmatic may be substituted for an anapaest. There is a regular break after the fourth foot in the septenarius and octonarius.

(1.) Septenarius.

Quid ais? | viro mē | malo male | nūptam. ‖ Satin au|dīs quae⌣il-|
　　līc loqui|tur ?

Satis.　Sī | sapiam,⌣hinc | intrō⌣abe|am,⌣ubi　mihi ‖ bene　sit.|
　　Mane : male⌣e|rit poti|us.　　(Plaut., *Menaech.*, 602, 603.)

　　Cf. in English : * —

<div align="center">
Not a drum was heard, not a funeral note,
　As his corse to the rampart we hurried ;
Not a soldier discharged his farewell shot
　O'er the grave where our hero we buried.
(Wolfe's <i>Burial of Sir John Moore</i>.)
</div>

(2.) Octonarius.

Mĭlle　mo|dīs　amor | īgnō|randust, ‖ procul　abhi|bendust |
　　atque⌣ap|standust ;

Nam quī⌣in a|mōrem | praecipi|tāvit, ‖ pēius pe|rit quasi | saxō |
　　saliat.　　　　　　　　(Plaut., *Trin.*, lines 264, 265.)

<div align="center">* Written in two lines.</div>

Cf. in English : * —

> The mistletoe hung in the castle hall,
> And the holly branch shone on the old oak wall ;
> The baron's retainers were blithe and gay,
> Keeping their Christmas holiday.

<div align="right">(See Wadham's Versification, p. 65.)</div>

(3.) Dimeter acatalectic (quaternārius).

> Haec ego | quom cum͡ani|mō meō | reputō
> Ubi quī͡e|get, quam | preti sit | parvī
> Apage,͡amor, | tē, nōn | places : nīl | tē͡ūtor.

<div align="right">(Plaut., Trin., lines 256–258.)</div>

Cf. in English : * —

> 'T is the last rose of summer
>   Left blooming alone ;
> All her lovely companions
>   Are faded and gone.   (T. Moore.)

(4.) Dimeter catalectic (paroemiac).

> Quam͡hic rem | gerat ani|mum͡advor|tam.

<div align="right">(Plaut., Trin., line 843.)</div>

NOTE. Other varieties also occur, as the *trimeter catalectic* and the *monometer*. This last, like the paroemiac, is used mostly as the last line of a series of longer anapaestic verses.

Bacchiac and Cretic Metres.

631. i. In bacchiac and cretic measures either (but not both) of the long syllables may be resolved, or a molossus (– – –) may be substituted.

ii. The TETRAMETER is the most usual variety in each of these measures. A break is most common after the second foot. Thus : —

(1.) Bacchiac tetrameter. [Ictus ᴗ *ĺ* -]

> Adcūrā|tē͡agātur, ‖ doctē͡et dī|ligenter,
> Tanta͡incep|ta rēs est : ‖ haud somni|culōsē͡hōc

<div align="center">* Written in two lines.</div>

Agendumst. ‖ Erō͡ut me | volēs es|se.   Spērō,
Nam tū nunc | vidēs prō | tuō cā|rō capite
Carum͡offer|re mē meum | caput vī|litātī.

> (Plaut., *Capt.*, lines 226–230.)

(2.) Cretic tetrameter.   [Ictus *⌣* _]

Cōpiāst, | atque͡eā ‖ facitis nōs | conpotēs,
Sēcēde͡hūc | nunciam, ‖ sī vidē|tur, procul,
Nē͡arbitrī | dicta no‖stra͡arbitrā|rī queant
Neu permā|net palam͡haec ‖ nostra fal|lācia.

> (Plaut., *Capt.*, lines 217–220.)

a. The last foot is often incomplete (*tetrameter catalectic*) ;
as : —

Meō modō͡et | mōribus | vīvitō͡an|tīquīs.

> (Plaut., *Trin.*, line 295.)

NOTE. In comedy the iambic senarius is used for the scenes of spoken
dialogue ; the iambic septenarius and octonarius and the trochaic septe-
narius are used in more or less long passages, which were delivered as
recitative with musical accompaniment.   The trochaic octonarius, the
anapaestic, bacchiac, cretic, and the shorter trochaic and iambic measures
are used for strophic groups of lines (called CANTICA) which were regularly
sung to music.

Choriambic and Ionic Metres.

632. The CHORIAMBIC TETRAMETER is occasionally
found.   [Ictus *⌣ ⌣*]   Thus : —

Omne nemus | cum fluviīs | omne canat | profundum.

> (Claud., *Nūpt. Hon.*, ii., 4.)

NOTE. Many of the logaoedic measures (see **643**) are sometimes scanned
as choriambic.

633. The LESSER IONIC verse is found in one ode of
Horace.   [Ictus ⌣ ⌣ *⌣* _]   A strophe consists of ten feet.
Thus : —

Miserārum͡est | neque͡amōrī | dare lūdum | neque dulcī
Mala vīnō͡aut | lavere͡aut ex|animārī
Metuentēs | patruae ver|bera linguae.   (Hor., *Od.*, iii., 12.)

634. The GREATER IONIC (*Sotadean*) was used by Ennius, Martial, and others. [Ictus ⏑̲ ‒ ⏑ ⏑]

a. The early poets use double trochees and other equivalent feet instead of the Ionic, and resolve a long syllable of the Ionic freely, but Martial and the later poets confine themselves chiefly to one resolution in a verse, and use only the double trochee as a substitution. Thus : —

Nam quam varia | sint genera po|ēmatōrum, | Balbī,
Quamque longē | distīncta⁀ali|a⁀ab aliīs sīs, | nōsce.
<div align="right">(Acc., Didasc.)</div>

Hās, cum gemi|nā compede, | dēdicat ca|tēnās,
Sāturne, ti|bī Zoilus, | ānulōs pri|ōrēs.   (Martial.)

PECULIARITIES OF EARLY VERSIFICATION.

Besides the feeble force of **s** in early prosody (see **609, 1,** *d*), the following points should be noted : —

635. The originally long quantity of certain final syllables, which afterwards became short, was sometimes retained. So —

(1.) -es (gen. -itis) ; as, *superstēs.*

(2.) -or (gen. -ōris) ; as, *sorōr.*

(3.) Verb endings in -r, -s, -t ; as, *regrediōr, augeāt, fuerīs, monuīt.*

a. These irregularities occur chiefly in Plautus.

NOTE. The final **a** of the feminine singular in nouns and adjectives of the first declension has also often been measured long in early Latin verse ; as, *epistulā, bonā ;* but many of the best authorities now deny this quantity.

636. Words of two syllables, with the first syllable short, often shorten a long final vowel ; as, *novŏ ; levῐ ; iubĕ.***

a. This shortening is particularly common before a syllable which has the verse accent ; as, *darῐ mí.*

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* This is due to the influence of the word-accent. It is much easier after a *short* accented syllable to pronounce a final vowel short than long.

637. Other long syllables are not infrequently short-ened when they stand after a short syllable * and before a syllable which has the verse accent; as, *negăt Phă'nium ; vel ŏccíditō ; senĕctŭ'tem.*

638. Also after a short monosyllable which has the verse accent, a syllable may be shortened. Thus: *séd ĭd quod ; quíd ĭstŭc ; ád ĭpsam.*

a. So, too, the second syllable of a word of several syllables, if the first is short and has the verse accent; as, *vŏlŭntāte.*

639. Monosyllables ending in a long vowel (or -m) are often employed before a vowel as the thesis of a foot, being *shortened* instead of *elided.* Thus: **quĭ** *aget ;* **nŏ** *agās ;* quam *egŏ̆.*

640. Vowels which ordinarily make a syllable of their own are often run together with a following vowel (even though h intervene), thus making one syllable of two. This is called SYNIZĒSIS or SYNAERESIS. Thus: *antehāc, āibam (aibās, etc., always), meus, tuus, fuisse.* (Cf. 609, 2.)

641. Doubled consonants were not regularly written (or sounded) in the time of Plautus, and thus words like *ille, immō, quippe,* are used by him with the first syllable short.

a. Ennius first wrote doubled consonants regularly ; and his contemporary Terence rarely neglects their effect upon the quantity of a syllable ; when he does so, it is almost always at the beginning of an iambic verse.

b. Before the combination, mute and liquid, short vowels always retain their natural (short) quantity in Plautus and Terence ; as, *săcrī, inpĕtrō.*

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* Whether in the same word or not. In words of more than two sylla-bles, however, only the first two syllables seem to suffer this shortening.

Saturnian Verse.

NOTE. The earliest Latin verse was not, like the verses already treated, an imitation of the Greek, but a product of Italian soil. It is called SATURNIAN verse. Scholars are not agreed as to certain important points in its character, but it is generally admitted that the accent (ictus) has much more prominence as compared with quantity than in the Greek metres.

642. SATURNIAN verse consists of two half verses with a break between them, on the following scheme (iambic dimeter catalectic + trochaic tripody) : —

$$\cup \acute{-} \quad \cup \acute{-} \quad \cup \acute{-} \quad \cup \parallel \acute{-} \cup \quad \acute{-} \cup \quad \acute{-} \cup$$

Thus : —

Dabunt | malum | Metel|lī ‖ Naevi|ō po|ētae.

Cornē|lius | Lūcī|us ‖ Scīpi|ō Bar|bātus
Gnaevōd | patre | prōgnā|tus ‖ fortis | vir sapi|ēnsque
Quōius | formā | virtū|tei ‖ parisu|mā|fuit.

Cf. in English : —

The king was in the parlor, counting out his money ;
The queen was in the kitchen, eating bread and honey.

a. It is perhaps best to consider the last syllable of each half verse an accented one.* Thus : —

$$\cup \acute{-} \quad \cup \acute{-} \quad \cup \acute{-} \quad \acute{\cup} \parallel \acute{-} \cup \quad \acute{-} \cup \quad \acute{-} \acute{\cup}$$

NOTE 1. The Saturnian is found chiefly in inscriptions. *Hiātus* is allowed between the two halves of the verse. The unaccented parts (arses) of the verse consist of a long syllable or a short syllable or two short syllables. Sometimes an arsis disappears, as in the last foot but one in the last line above. The accented parts (theses) must be either one long syllable or two short syllables. Alliteration is common.

NOTE 2. Another view now frequently held is that of O. Keller, that "quantity" has nothing to do with the metre, and that the accent coin-

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* See Westphal, *Gr. Metrik*, ii., 42, and R. Klotz, *Jahresber. 1883,* p. 323.

cides always with the word-accent. Each half verse always begins then with an accent.* Thus : —

<div style="text-align:center">Dábunt málum Metélli ‖ Naéviŏ poétae.</div>

Between the second accented syllable and the third, two unaccented syllables always occur; in other cases generally only one unaccented syllable. There are always three accented syllables in the first half verse, generally three in the second; sometimes, however, only two in the second, and then usually an unaccented syllable before that half verse (*anacrŭsis*). The arsis even of the last foot occasionally consists of two syllables.

Logaoedic Verse.

643. LOGAOEDIC verse is a name given to a kind of verse consisting of dactyls and trochees (chiefly irrational), from the resemblance to prose caused by slight inequalities in the time of the feet (from λόγος and ἀοιδή, prose-song).

a. The irrational trochee (or spondee) is thus represented : ‒ >; or musically, ♩ ♪˙ ; the irrational dactyl is called a CYCLIC dactyl, and represented thus : ‒◡ ◡, or musically, ♪ ♪ ♪, or nearly ♪˙ ♪ ♪.

644. Logaoedic lines consist almost always of one dactyl and two, three, or four trochees. The dactyl occupies any foot but the last.† Thus : —

Logaoedic Dipody	‒◡◡ ‒◡	(Adonic)
Logaoedic Tripody	‒◡◡ ‒◡ ‒◡	(1st Pherecratic)
	‒◡ ‒◡◡ ‒◡	(2d Pherecratic)
Logaoedic Tetrapody	‒◡◡ ‒◡ ‒◡ ‒◡	(1st Glyconic)
	‒◡ ‒◡◡ ‒◡ ‒◡	(2d Glyconic)
	‒◡ ‒◡ ‒◡◡ ‒◡	(3d Glyconic)
Logaoedic Pentapody	‒◡ ‒◡ ‒◡◡ ‒◡ ‒◡	(Lesser Sapphic)
	‒◡ ‒◡◡ ‒◡ ‒◡ ‒◡	(Phalaecian)

a. These lines are used, either as complete in themselves or combined into longer lines, to make various forms of (chiefly strophic) verse, as in the following sections.

* See O. Keller, *Der Saturnische Vers als rhythmisch erwiesen.*

† One logaoedic tetrapody occurs with two dactyls, the lesser Alcaic, thus : ‒◡◡ ‒◡◡ ‒◡ ‒◡

Metres of Horace and Catullus.

645. The ASCLEPIADEAN verse is used in five varieties, as follows : —

(1.) LESSER (or 1ST) ASCLEPIADEAN (2d Pherecratic + 1st Pherecratic). [Not strophic.] Thus : —

or musically :

> Maecē|nās ata|vīs ‖ ēdite | rēgi|bus.   (Hor., *Od.*, i., 1.)

Horace, *Odes*, i., 1 ; iii., 30 ; iv., 8.

NOTE. It will be seen that the last foot of the first half of the line consists of one long syllable protracted into the time of three short ones (cf. **613**, *a*), and that the last foot in the line contains a rest. Similar phenomena of course occur in the other logaoedic verses given below.

(2.) SECOND ASCLEPIADEAN (three lesser Asclepiadean lines followed by a second Glyconic). [Strophic.] Thus : —

The last verse is musically :

> Scrībē|ris Vari|ō ‖ fortis et | hosti|um
> Victor, | Maeoni|ī ‖ carminis | āli|tī,
> Quam rem | cumque fe|rōx ‖ nāvibus | aut e|ques
> Mīles | tē duce | gesse|rit.

Horace, *Odes*, i., 6, 15, 24, 33 ; ii., 12 ; iii., 10, 16 ; iv., 5, 12.

(3.) THIRD ASCLEPIADEAN (second Glyconic alternating with a lesser Asclepiadean). [Strophic.] Thus : —

> Sīc tē | dīva po|tēns Cy|prī
> Sīc frā|trēs Hele|nae, ‖ lūcida | sīde|ra,
> Ventō|rumque re|gat pa|ter
> Obstrīc|tīs ali|īs ‖ praeter I|āpy|ga.

Horace, *Odes*, i., 3, 13, 19, 36 ; iii., 9, 15, 19, 24, 25, 28 ; iv., 1, 3.

(4.) FOURTH ASCLEPIADEAN (first two lines lesser Asclepiadean, third line 2d Pherecratic, fourth line 2d Glyconic). [Strophic.] Thus : —

$$\text{⏌>}\ \text{⌣⌣}\ \text{⌞} \parallel \text{⌣⌣}\ \text{⏌⌣}\ \text{⏝⋀}$$
$$\text{⏌>}\ \text{⌣⌣}\ \text{⌞} \parallel \text{⌣⌣}\ \text{⏌⌣}\ \text{⏝⋀}$$
$$\text{⏌>}\ \text{⌣⌣}\ \text{⌞}\ \text{⏝⋀}$$
$$\text{⏌>}\ \text{⌣⌣}\ \text{⏌⌣}\ \text{⏝⋀}$$

The last two lines are, musically :

Quis mul|tā graci|lis ‖ tē puer |in ro|sā
Perfū|sus liqui¦dīs ‖ urget o|dōri|bus
Grātō, |Pyrrha, sub | an|trō ?
Cui flā|vam reli|gās co|mam.

Horace, *Odes*, i., 5, 14, 21, 23 ; iii., 7, 13 ; iv., 13.

(5.) GREATER (or 5TH) ASCLEPIADEAN (2d Pherecratic + Adonic + 1st Pherecratic). [Not strophic.] Thus : —

$$\text{⏌>}\ \text{⌣⌣}\ \text{⌞} \parallel \text{⌣⌣}\ \text{⌞} \parallel \text{⌣⌣}\ \text{⏌⌣}\ \text{⏝⋀}$$

or

Tū nē | quaesie|ris, ‖ scīre ne|fās, ‖ quem mihi, | quem ti¦bĭ.

Horace, *Odes*, i., 11, 18 ; iv., 10 ; Catullus, 30.

646. The SAPPHIC strophe is used in two varieties, as follows : —

(1.) LESSER SAPPHIC (first three lines lesser Sapphic, fourth line Adonic). Thus : —

$$\text{⏌⌣}\ \text{⏌>}\ \text{⌣⌣}\ \text{⏌⌣}\ \text{⏌⋎}$$
$$\text{⏌⌣}\ \text{⏌>}\ \text{⌣⌣}\ \text{⏌⌣}\ \text{⏌⋎}$$
$$\text{⏌⌣}\ \text{⏌>}\ \text{⌣⌣}\ \text{⏌⌣}\ \text{⏌⋎}$$
$$\text{⌣⌣}\ \text{⏌⋎}$$

or

NOTE. There is usually a caesura after the long syllable of the dactyl.

Ī̆am sa|tis ter|rīs ‖ nivis | atque | dīrae
Grandi|nis mī|sit ‖ pater | et ru|bente
Dexte|rā sa|crās ‖ iacu|lātus | arcēs
Terruit| urbem.

Cf. in English : —

All the night sleep came not upon my eyelids,
Shed not dew, nor shook nor unclosed a feather,
Yet with lips shut close and with eyes of iron
Stood and beheld me.

(Swinburne's *Sapphics*.)

Horace, *Odes*, i., 2, 10, 12, 20, 22, 25, 30, 32, 38; ii., 2, 4, 6, 8, 10, 16; iii., 8, 11, 14, 18, 20, 22, 27; iv., 2, 6, 11; and the *Carm. Saec.;* Catullus, 11, 51.

NOTE 1. Catullus, in the only two poems which he wrote in the Sapphic metre, differs from Horace in occasionally using a *real* trochee in the second foot, and in sometimes neglecting the caesura, or putting it between the short syllables of the dactyl.

NOTE 2. The last two lines are occasionally run together by both Horace and Catullus; as : —

Lābi|tur rīpā ‖ Iove | nōn pro|bante͡u-
xōrius | amnis.   (Hor., *Od.*, i., 2, lines 19–20.)

NOTE 3. The Sapphic line is sometimes divided as follows : —

(2.) GREATER SAPPHIC (1st Pherecratic [Aristophanic] alternating with a greater Sapphic line (*i. e.*, 3d Glyconic + 1st Pherecratic). Thus : —

Lȳdia | dīc per | om|nēs
Tē de|ōs ō|rō Syba|rin ‖ cūr prope|rēs a|man|dō.

Horace, *Odes*, i. 8.

647. The ALCAIC strophe * consists of two greater Alcaic lines (*i. e.*, lesser Sapphic lines, catalectic with anacrusis), a trochaic dimeter with anacrusis, and a lesser Alcaic. Thus : —

$$\sigma \vdots \quad \iota_\cup \quad \iota_> \quad \widehat{\iota}_{\cup\cup} \quad \iota_\cup \quad \sigma \wedge$$
$$\sigma \vdots \quad \iota_\cup \quad \iota_> \quad \widehat{\iota}_{\cup\cup} \quad \iota_\cup \quad \sigma \wedge$$
$$\sigma \vdots \quad \iota_\cup \quad \iota_> \quad \iota_\cup \quad \iota_>$$
$$\widehat{\iota}_{\cup\cup} \quad \widehat{\iota}_{\cup\cup} \quad \iota_\cup \quad \iota_\vee$$

or

Vi⋮dēs ut | altā | stet nive | candi|dum
Sō⋮racte, | nec iam | sūstine|ant o|nus
Sil⋮vae la|bōran|tēs, ge|lūque
Flūmina | cōnstite|rint a|cūtō.

Cf. in English : —

O mighty-mouth'd inventor of harmonies,
O skill'd to sing of Time or Eternity,
God-gifted organ-voice of England,
Milton, a name to resound for ages.

(Tennyson's *Ode to Milton*.)

Horace, *Odes*, i., 9, 16, 17, 26, 27, 29, 31, 34, 35, 37 ; ii., 1, 3, 5, 7, 9, 11, 13, 14, 15, 17, 19, 20 ; iii., 1, 2, 3, 4, 5, 6, 17, 21, 23, 26, 29 ; iv., 4, 9, 14, 15.

648. The GLYCONIC-PHERECRATIC verse is used in two forms by Catullus, as follows : —

(1.) A strophic form (consisting of three, or four, 2d Glyconic verses and one 2d Pherecratic). Thus : —

$$\iota_\cup \quad \widehat{\iota}_{\cup\cup} \quad \iota_\cup \quad -\wedge$$
$$\iota_\cup \quad \widehat{\iota}_{\cup\cup} \quad \iota_\cup \quad -\wedge$$
$$\iota_\cup \quad \widehat{\iota}_{\cup\cup} \quad \iota_\cup \quad -\wedge$$
$$\iota_\cup \quad \widehat{\iota}_{\cup\cup} \quad \iota \quad -\wedge$$

---

* Also called the HORATIAN stanza, because Horace uses it more than any of the other logaoedic verses.

Dĭā|nae sumus | in fi|dē
Puel|lae⁀et pue|rī⁀inte|grī :
Dĭā|nam pue|rī⁀inte|grī
    Puel|laeque ca|nā|mus.   (Catull., 34.)

Nĭl po|test sine | tē Ve|nus,
Fāma | quod bona | compro|bet,
Commo|dī cape|re⁀at po|test
Tē vo|lente. Quis | huic de|ō
    Compa|rārier | au|sit?   (Catull., 61.)

Catullus, 34, 61.

NOTE. The first foot is usually a trochee, but sometimes a spondee, or even (as in the first strophe above) an iambus. Cf. Greek usage. One verse (61, 25) has a spondee instead of the dactyl.

(2.) A form not strophic, called the PRIAPEAN verse, in which the Glyconic and Pherecratic make together a single line. Thus : —

$$\acute{}\cup\ \ \acute{}\cup\cup\ \ \acute{}\cup\ \ \upsilon\ \|\ \acute{}\cup\ \ \acute{}\cup\cup\ \ \upsilon\ \ \bar{}\wedge$$

Ō Co|lōnia, | quae cu|pis ‖ ponte | lūdere | lon|gō.

Catullus, 17.

649. The PHALAECIAN verse (*hendecasyllable*) is a logaoedic pentapody with dactyl in the second place. Thus : —

$$\acute{}\!>\ \ \acute{}\cup\cup\ \ \acute{}\cup\ \ \acute{}\cup\ \ \acute{}\cup$$

Cui dō|nō lepi|dum no|vum li|bellum.

Cf. in English :

    Look, I come to the test, a tiny poem
    All composed in a metre of Catullus.
                 (Tennyson's *Hendecasyllabics*.)

Catullus, 1, 2, 3, 5, 6, 7, 9, 10, 12, 13, 14, 15, 16, 21, 23, 24, 26, 27, 28, 32, 33, 35, 36, 38, 40, 41, 42, 43, 45, 46, 47, 48, 49, 50, 53, 54, 55, 56, 57, 58, 58b.

NOTE. The first foot is occasionally a real trochee, or even an iambus.

Other kinds of verse (not logaoedic) are used by Horace or Catullus as follows : —

Strophic Metres.

650. The HIPPONACTEAN strophe consists of a trochaic dimeter catalectic alternating with an iambic trimeter catalectic. Thus : —

$$\acute{\smile} \quad -\smile \quad \acute{\smile} \quad \smile \wedge$$
$$\breve{-}\acute{} \quad \smile - \quad \breve{-}\|\acute{} \quad \smile - \quad \smile\acute{} \quad \asymp\wedge$$

Nōn e|bur ne|que‿aure|um
Meā | renī|det‖in|domō | lacū|nar.

Horace, *Odes*, ii., 18.

651. The PYTHIAMBIC strophe consists of a dactylic hexameter alternating with an iambic dimeter acatalectic. Thus : —

$$\acute{\smile\smile} \quad \acute{\smile\smile} \quad \acute{}\| \smile\smile \quad \acute{\smile\smile} \quad \acute{\smile\smile} \quad \acute{\smile}$$
$$\breve{-}\acute{} \quad \smile- \quad \breve{-}\acute{} \quad \smile\breve{-}$$

Mollis in|ertia | cūr ‖ tān|tam dif|fūderit | īmīs
Oblī|viō|nem sēn|sibus.

Horace, *Ep.*, 14, 15.

652. The 2D PYTHIAMBIC strophe consists of a dactylic hexameter alternating with a pure iambic trimeter (acatalectic). Thus : —

$$\acute{\smile\smile} \quad \acute{\smile\smile} \quad \acute{}\| \smile\smile \quad \acute{\smile\smile} \quad \acute{\smile\smile} \quad \acute{\smile}$$
$$\smile\acute{} \quad \smile- \quad \smile\|\acute{} \quad \smile- \quad \smile\acute{} \quad \smile\breve{-}$$

Altera | iam teri|tur ‖ bel|līs cī|vīlibus | aetās,
Suīs | et i|psa ‖ Rō|ma vī|ribus | ruit.

Horace, *Ep.*, 16.

653. The IAMBIC strophe consists of an iambic trimeter alternating with an iambic dimeter. Thus : —

$$\breve{-}\acute{} \quad \smile- \quad \breve{-}\|\acute{} \quad \smile- \quad \breve{-}\acute{} \quad \smile\breve{-}$$
$$\breve{-}\acute{} \quad \smile- \quad \breve{-}\acute{} \quad \smile\breve{-}$$

Ībīs | Libur|nīs ‖ in|ter al|ta nā|vium,
Amī|ce, prō|pūgnā|cula.

Horace, *Ep.*, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

654. The ARCHILOCHIAN strophe occurs in four forms, as follows : —

(1.) 1ST ARCHILOCHIAN (see **617**).

Horace, *Odes*, iv., 7.

(2.) 2D ARCHILOCHIAN (consisting of a dactylic hexameter alternating with a so-called iambelic line [*i. e.*, an iambic dimeter + a dactylic penthemimeris]). Thus : —

$$\text{–}\smile\smile \quad \text{–}\smile\smile \quad \text{–} \parallel \smile\smile \quad \text{–}\smile\smile \quad \text{–}\smile\smile \quad \text{–}\smile$$
$$\smile\text{–} \quad \smile\text{–} \quad \smile\text{–} \quad \smile\text{–} \parallel \text{–}\smile\smile \quad \text{–}\smile\smile \quad \smile$$

Horrida | tempe|stās ‖ cae|lum con|trāxit, et | imbrēs
  Nivēs|que dē|dūcunt | Iovem ; ‖ nunc mare, | nunc silu|ae.

Horace, *Ep.*, 13.

(3.) 3D ARCHILOCHIAN (consisting of an iambic trimeter and a so-called elegiambic line [*i. e.*, a dactylic penthemimeris + an iambic dimeter]). Thus : —

$$\smile\text{–} \quad \smile\text{–} \quad \smile \parallel \text{–} \quad \smile\text{–} \quad \smile\text{–} \quad \smile\smile$$
$$\text{–}\smile\smile \quad \text{–}\smile\smile \quad \text{–} \parallel \smile\text{–} \quad \smile\text{–} \quad \smile\text{–} \quad \smile\smile$$

Pettī, | nihil | mē ‖ sīc|ut an|teā | iuvat
  Scrībere | versicu|lōs ‖ amō|re per|cursum | gravī.

Horace, *Ep.*, 11.

(4.) 4TH ARCHILOCHIAN (consisting of a greater Archilochian [*i. e.*, a dactylic tetrameter + a trochaic tripody] alternating with an iambic trimeter catalectic). Thus : —

$$\text{–}\smile\smile \quad \text{–}\smile\smile \quad \text{–} \parallel \smile\smile \quad \text{–}\smile\smile \parallel \text{–}\smile \quad \text{–}\smile \quad \text{–}\smile$$
$$\smile\text{–} \quad \smile\text{–} \quad \smile \parallel \text{–} \quad \smile\text{–} \quad \smile\text{–} \quad \asymp \quad \wedge$$

Solvitur | ācris hi|ems ‖ grā|tā vice ‖ vēris | et Fa|vōnī,
  Trahunt|que sic|cās ‖ mā|chinae | carī|nās.

Horace, *Odes*, i., 4.

655. ALCMANIAN strophe. (See **616**.)

Horace, *Odes*, i., 7, 28 ; *Ep.*, 12.

656. LESSER IONIC strophe [*Ionic ā minōre*]. (See **633**.)

Horace, *Odes*, iii., 12.

Metres Not Strophic.

657. The GALLIAMBIC metre is a lesser Ionic tetrameter, employed by Catullus with various irregularities. The scheme is as follows : —

$$\smile\smile \quad \overset{\prime}{\underline{}}\smile \mid \overset{\prime}{\underline{}}\smile \quad \underline{}\,\underline{} \parallel \smile\smile \quad \overset{\prime}{\underline{}}\smile \mid \overset{\prime}{\smile}\smile\smile\smile$$

Super alta | vectus Attis ‖ celerī ra|te maria.

Catullus, 63.

NOTE 1. The first two Ionic feet always suffer anaclasis, so called, *i. e*, two trochees are substituted for the last two (long) syllables of the first and the first two (short) of the second. Thus, instead of $\smile\smile \;\; \underline{}\,\underline{} \mid \smile\smile \;\; \underline{}\,\underline{}$ is read $\smile\smile \;\; \underline{}\smile \mid \underline{}\smile \;\; \underline{}\,\underline{}.$ An irregular anaclasis takes place in the second two Ionic feet (see the scheme).

NOTE 2. For the (apparent) pyrrhic thus resulting at the beginning of each half of the verse may be substituted a spondee or a proceleusmatic; for the first pyrrhic, also a tribrach.

NOTE 3. The variation of the ictus from the ordinary ictus of the lesser Ionic foot should be observed, as given in the scheme above.

658. The following measures, already treated, are also used : —

(1.) Pure IAMBIC TRIMETER.   (See **627.**)

Horace, *Ep.*, 17; Catullus, 4, 29, 52.*

(2.) CHOLIAMBIC.   (See **628.**)

Catullus, 8, 22, 31, 37, 39, 44, 59, 60.

(3.) IAMBIC SEPTENARIUS.   (See **625.**)

Catullus, 25.

(4.) DACTYLIC HEXAMETER.   (See **614.**)

Horace, *Satires and Epistles;* Catullus, 62, 64.

(5.) ELEGIAC.   (See **615.**)

Catullus, 65, 66, 67, 68, and 69–116.

NOTE. The spondee may be used instead of an iambus in the metres treated in **650-658** only in the first and third feet, as a rule. In the iambic strophe, the 3d Archilochian, and the choliambic, resolution is occasionally employed. The trochaic lines or part lines admit no substitutions or resolutions. The iambic alternate line in the second Pythiambic strophe is also a *pure* line (*i. e.*, has only the iambus).

* This quatrain, however, has spondees in the first and third feet of two of the lines.

APPENDIX.

GRAMMATICAL FIGURES.

NOTE. Most of the technical terms used to name the so-called FIGURES OF SPEECH have now gone out of use,* but the following are still met with often enough to make it worth while to define them briefly.

659. (1.) ALLITERATION is the repetition of words or syllables beginning with the same letter (or sound) ; as : —

Ō Tite, tūte, Tatī, tibī tanta, tyranne, tulistī (Ennius apud Cornif., *Rhet.*, 4, 18).

(2.) AMPHIBOLIA is the use of equivocal words or constructions ; as : —

Gallus = "a Gaul" or "a cock ;" *āiō tē, Aeacidā, Rōmānōs vincere posse,* I say that you, O son of Aeacus, the Romans can conquer (Enn., apud Cic., *Dīv.*, ii., 56, 116).

(3.) ANACOLŪTHON is a disagreement in construction between the latter and the earlier part of a sentence ; as : —

Nam **nōs omnēs,** *quibus est alicunde aliquis obiectus labōs,* **omne** *quod est intereā* **tempus,** *priusquam id rescītum est,* **lucrō est,** for [to] all of us upon whom some hardship is hurled from some quarter, the intervening time before we discover it is so much gain (Ter.).

The anacoluthon could be avoided by using either *nōs omnēs . . . lucrō* **habēmus,** or **nōbīs omnibus** *. . . lucrō est.*

(4.) ANAPHORA is the repetition of a word or of corresponding words, in the same order in successive clauses or sentences ; as : —

Nihilne *tē nocturnum praesidium palātī,* **nihil** *urbis vigiliae,* **nihil** *timor populī . . . mōvērunt?* have the guarding of

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* A few have become so common as applied to English also that they need no special mention.

the Palatine by night, the patrol of the city, the fear of the people, produced no effect upon you? (Cic., *in Cat.*, i.) Cf. also **598, 1**.

(5.) ANTITHESIS is the placing of different words or sentiments in contrast; as: —

Caesar beneficiīs *ăc* mūnificentiā *măgnus habēbātur;* integritāte vītae Catō, Caesar was thought great for his favors and generosity, Cato for the purity of his life (Sall., *Cat.*, 54, 2). Cf. also **598**.

(6.) APOCOPE is the omission of a letter or syllable at the end of a word; as, *mēn'* for *mēne*. Cf. also **63, ii**.

(7.) APOSTROPHE is the turning off from the course of the subject, to address some absent person or personified thing; as: —

Quid nōn mortālia pectora cōgis, *aurī sacra* famēs? what dost thou not drive the heart of man to do, accursed hunger for gold? (Verg., *Ae.*, iii., 56).

(8.) ASYNDETON is the omission of the connective between words or sentences; as: —

Abiit, excēssit, ēvāsit, ērūpit (Cic., *Cat.*, ii., 1, 1).

(9.) BARBARISM is the use of a foreign word, or a violation of spelling or the rules of word-formation or metre in the use of a word; as, *rigōrōsus* for *rigidus*.

(10.) CHIASMUS is the placing of corresponding words in opposite orders in successive clauses or sentences. See the example under Antithesis above, and cf. also **598, 2**.

(11.) CRASIS is the contraction of two vowels into one; as, *cōgō* for *co-agō*; *nīl* for *nihil*.

(12.) ELLIPSIS is the omission of a word or words in a sentence; as, *quid multa?* (sc. dīcam); *ad Dĭānae* (sc. aedem).

(13.) EPANALEPSIS is a return to the subject by the repetition of a word or sentence after interrupting words or clauses. (See Verg., *Geōrg.*, ii., lines 4–7.)

(14.) HENDIADYS is the expression of an idea by two connected nouns instead of a noun modified by an adjective or a genitive; as: —

Paterīs *lībāmus* et aurō (for paterīs aureīs), we pour a libation from golden bowls (Verg., *Geōr.*, ii., 192).

(15.) HYPALLAGE is an interchange of constructions; as : —

In nova fert animus mūtātās *dīcere* fōrmās *corpora* (for *corpora* mūtāta in novās fōrmās), my mind leads me to tell of bodies changed into new shapes (Ovid, *M.*, i., 1).

(16.) HYPERBATON is the displacement of a word from its connection in a clause or sentence; as : —

Ut ūlla intermīssiō fīat offīcī (instead of *ut ūlla intermīssiō offīcī fīat*) (Cic., *Am.*, 2, 8).

(17.) HYPERBOLE is the exaggeration or diminishing a thing beyond the truth; as : —

Ipse arduus altaque pulsat sīdera, towering he stands and strikes the stars on high (Verg., *Ae.*, iii., 619).

(18.) HYSTERON PROTERON is a reversal of the natural order of the sense; as : —

Moriāmur *et in media arma ruāmus,* let us die and rush into the midst of the battle (Verg., *Ae.*, ii., 353).

(19.) LĪTOTĒS is a mode of assertion by denying the contrary; as, *nōn laudō* = I blame; *nōn innoxia verba* = harmful words.

(20.) METATHESIS is the transposition of letters in a word; as, *cernō* beside *crētus.* Cf. also 72.

(21.) METONYMY is the substitution of the name of one thing for another to which it has a certain relation, as the cause for the effect, the sign for the thing signified, etc. Thus : —

Frūgēs Cererem *appellāmus, vīnum autem* Līberum, we call the crops Ceres and wine Bacchus (Cic., *N. D.*, ii., 23, 60); *cēdant* arma togae, let arms yield to the toga [*i. e.,* war to peace] (Cic., *Poet. frag.*).

(22.) OXYMŌRON is the union of words of contrary meanings in such a way as to produce a seeming contradiction; as : —

Concordia discors ; cum tacent, clāmant.

(23.) PARONOMASIA is a play upon the similarity of sound between words; as : —

Amor et melle *et* felle *est fēcundissimus* (Plaut., *Cist.*, i., 1, 70); *cīvem* bonārum artium, bonārum partium (Cic.).

(24.) PERIPHRASIS is another name for circumlocution; as, *teneri fētūs ovium*, tender offspring of sheep (for *āgnī*, lambs).

(25.) PLEONASM is the use of more words than are necessary to convey the meaning; as: —

Sīc ōre locūta est (Verg., *Ae.*, i., 614).

(26.) PROLEPSIS is the anticipation of an idea before it appears; as: —

Fugācēs terrēre equōs, to frighten the horses so as to make them flee (cf. Hor., *Od.*, ii., 1, 19).

(27.) PROSOPOPŒÏA is another name for personification; as: —

Virtūs *intāminātīs fulget honōribus*, true merit shines with unsullied honors (Hor., *Od.*, iii., 2, 17).

(28.) SOLECISM is a violation of the rules of syntax; as, — *Venus* **pulcher** (for **pulchra**); **vōs** (for **vōbīs**) *invidēmus*.

(29.) SYNCOPE is the omission of a letter or syllable in the middle of a word; as, *asprīs* for *asperīs*. Cf. also 63, i.

(30.) SYNECDOCHE is the use of the whole for a part, the genus for the species, the singular for the plural, the material for the thing made, or the opposites of these; as, *tēctum* for *domus ; fontem* for *aquam.*

(31.) TAUTOLOGY is the repetition of an idea in different words; as: —

Iam vōs **aciem** *et* **proelia** *et* **hostem** *pōscitis*, now you demand the battle line, the fight, the foe (Sil.).

(32.) TMESIS is the separation of the parts of a word; as: —

Septem *subiecta* **triōnī** *gēns*, a people dwelling in the far north (Verg., *Geōr.*, iii., 381); **quae** *mē* **cumque** *vocant terrae*, whatever lands call me (Verg., *Ae.*, i., 610).

(33.) ZEUGMA is the use of a word in two or more expressions, when it is strictly applicable to only one of them; as: —

Pācem *an bellum* **gerēns**, waging peace or war? (*gerere* not being a word which strictly applies to *pāx*) ; *semperne in sanguine*, **ferrō**, *fugā versābimur ?*

MODES OF RECKONING.

TIME.

660. (1.) The Roman day was reckoned from sunrise to sunset, and this time was always divided into twelve hours (*hōrae*). The night, reckoned from sunset to sunrise, was also divided into twelve hours. Therefore the hours were not of a fixed length, as with us, but varied with the season of the year. At the equinoxes they had, like our hours, a uniform length of sixty minutes each. Between the vernal and the autumnal equinox the hours of daylight were more than sixty minutes long; between the autumnal and the vernal equinox, less than sixty minutes.

NOTE 1. In camp, the night was also divided into four watches (*vigiliae*) of three (Roman) hours each, the second ending at midnight and the fourth at sunrise.

(2.) In early times the Roman year began with March, and the names *Quīnctīlis* (July), *Sextīlis* (August), *September*, etc., indicated the distance of these months from the beginning of the year. The number of days in the year was 355, divided between the months as follows : March, May, July, and October, 31 each ; February, 28 ; and the others, 29 each. Every other year the Pontifices might put in an extra month after the 23d of February.

(3.) In 46 B. C. Julius Caesar reformed the calendar, putting it upon its present basis.* In leap-year, February 24th was counted twice. Hence the name *Bissextile* - for leap-year (February 24th being the sixth day before the first of March). The names *Quīnctīlis* and *Sextīlis* were afterwards changed to *Jūlius* and *Augustus*, in honor of Caesar and his grand-nephew.

(4.) The Romans counted their days *backwards* from three fixed points in each month : the Calends † (*Kalendae*), *i. e.*,

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* Except for the slight change introduced by Pope Gregory XIII. in 1582 by which the closing year of a century (1700, 1800, 1900, etc.) is not counted as leap-year, unless its number is divisible by 400 (1600, 2000, etc.).

† So called because the priests then announced the new moon. (Cf. *calāre*.)

the first of the month; the Ides * (*Īdūs*), *i. e.*, the 13th of most months, but the 15th of March, May, July, and October; and the Nones † (*Nōnae*), *i. e.*, the 5th, except in March, May, July and October, when it is the 7th. Therefore :

a. To reduce a Latin date to English terms : —

i. If reckoned from the Calends, add two to the number of days in the preceding month, and subtract the given date.

ii. Otherwise, add one to the day on which the Nones or Ides fall, and subtract the given date.

Thus : —

> XV Kal. Quīnct. = 30 + 2 — 15 = 17th of June.
> IV Nōn. Iān. = 5 + 1 — 4 = 2d of January.
> VI Īdūs Māiās = 15 + 1 — 6 = 10th of May.

b. To reduce an English date to Latin terms : —

i. If later than the Ides of a given month, add two to the number of days in the month, and subtract the date.

ii. Otherwise, add one to the day on which the Ides or Nones fall in the given month, and subtract the date.

Thus : —

> April 3d = 5 + 1 — 3 = III Nōn. Aprīl.
> Dec. 10th = 13 + 1 — 10 = IV Īd. Dec.
> Aug. 22d = 31 + 2 — 22 = XI Kal. Sept.

NOTE 1. The day before the Calends, Nones, or Ides is called *pridiē Kalendās, Nōnās,* or *Īdūs.* The Romans in reckoning counted both the starting-point and the day arrived at; therefore they had no *diē secundō Kalendās*, etc., but the second day before the Calends was *diē tertiō Kal.*, and similarly with regard to the Nones and Ides.

NOTE 2. In leap-year the 24th of February was called *diēs bisextus*, as the year was called *annus bisextus.* Sometimes both the 24th and 25th were called *VI Kal. Mārt.*

NOTE 3. Before the year 46 B. C. the number of days in the months of the old year should, strictly, be taken in transferring dates, not the number of days in our months ; and that makes the problem much more complicated.

(5.) The Romans indicated the year officially by the names of its consuls. The Roman authors, however, sometimes reckoned years from the founding of Rome (753 B. C.).‡

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* The time of full moon.
† By Roman reckoning, the ninth day before the Ides.
‡ Indicated thus : A. U. C. (i. e., *annō urbis conditae*).

a. To reduce a year thus reckoned to English terms : —

i. If the number is less than 754, subtract it from 754, and the result gives the year B. C.

ii. If greater than 753, subtract 753 from it, and the result is the corresponding year of our era.

Thus : —

$$\text{A. U. C. } 684 = 754 - 684 = 70 \text{ B. C.}$$
$$\text{A. U. C. } 767 = 767 - 753 = \text{A. D. } 14.$$

b. To reduce a date B. C. or A. D. to the equivalent A. U. C.

i. If the year is B. C., subtract the number from 754.

ii. If the year is A. D., add the number to 753.

Thus : —

$$105 \text{ B. C.} = 754 - 105 = \text{A. U. C. } 649.$$
$$\text{A. D. } 115 = 753 + 115 = \text{A. U. C. } 868.$$

(6.) The Romans divided the year into festival days or holidays (*diēs fēstī*) and non-festival or working days (*diēs profēstī*). They also distinguished as *diēs fāstī* the days on which it was lawful to hold court, calling other days *diēs nefāstī.**

NOTE 1. Besides various festivals celebrated upon special occasions, such as the *lūdī māgnī* (great games) and the *lūdī saeculārēs* (centennial games), the Romans had several stated festivals occurring at fixed times in the year. The most important are the following : —

Lupercālia, Feb. 15; *Quirīnālia,* Feb. 17; *Quīnquātrūs* (Festival of Minerva), March 19–23; *Lūdī Megalēnsēs* (*Megalēnsia*), April 4–10; *Parīlia* or *Palīlia,* April 21; *Lūdī Flōrālēs* (*Flōrālia*), April 28–May 3; *Lūdī Apollinārēs,* July 6–13; *Neptūnālia,* July 23; *Cōnsuālia,* Aug. 21 and Dec. 15; *Lūdī Rōmānī,* Sept. 4–19; *Lūdī Capitōlīnī,* Oct. 15; *Lūdī Plēbēī,* Nov. 4–17; *Sāturnālia,* Dec. 17–23.

The anniversaries of the defeat at Lake Trasumennus (June 23) and the defeat by the Cimbri in 105 B. C. (Oct. 6) were known as *diēs ātrī* (black days).

NOTE 2. In the late empire, when the division of the month into weeks was introduced at Rome, the days were named as follows : —

Sunday = *diēs Sōlis* ; Monday = *diēs Lūnae* ; Tuesday = *diēs Mārtis* ; Wednesday = *diēs Mercurii* ; Thursday = *diēs Iovis* ; Friday = *diēs Veneris* ; Saturday = *diēs Sāturnī.* Sunday is also called *diēs dominica* (*i. e.,* the Lord's day).

* For a complete calendar of special days, see Preller's *Römische Mythologie,* pp. 797 ff.

THE ROMAN CALENDAR.

661. The following table shows the correspondence of our calendar with that of the Romans.

Days of our months.	MAR. MAI. JUL. OCT.	JAN. AUG. DEC.	APR. JUN. SEPT. NOV.	FEB.
1	Kalendæ.	Kalendæ.	Kalendæ.	Kalendæ.
2	VI Nōnās.	IV Nōnās.	IV Nōnās.	IV Nōnās.
3	V "	III "	III "	III "
4	IV "	Prīdiē "	Prīdiē "	Prīdiē "
5	III "	Nōnæ.	Nōnæ.	Nōnæ.
6	Prīdiē "	VIII Īdūs.	VIII Īdūs.	VIII Īdūs.
7	Nōnæ.	VII "	VII "	VII "
8	VIII Īdūs.	VI "	VI "	VI "
9	VII "	V "	V "	V "
10	VI "	IV "	IV "	IV "
11	V "	III "	III "	III "
12	IV "	Prīdiē "	Prīdiē "	Prīdiē "
13	III "	Īdūs.	Īdūs.	Īdūs.
14	Prīdiē "	XIX Kal.*	XVIII Kal.*	XVI Kal.*
15	Īdūs.	XVIII "	XVII "	XV "
16	XVII Kal.*	XVII "	XVI "	XIV "
17	XVI "	XVI "	XV "	XIII "
18	XV "	XV "	XIV "	XII "
19	XIV "	XIV "	XIII "	XI "
20	XIII "	XIII "	XII "	X "
21	XII "	XII "	XI "	IX "
22	XI "	XI "	X "	VIII "
23	X "	X "	IX "	VII "
24	IX "	IX "	VIII "	VI "
25	VIII "	VIII "	VII "	V "
26	VII "	VII "	VI "	IV "
27	VI "	VI "	V "	III "
28	V "	V "	IV "	Prīdiē "
29	IV "	IV "	III "	
30	III "	III "	Prīdiē "	
31	Prīdiē "	Prīdiē "		

NOTE. In leap-year the last seven days of February were reckoned thus : —

23. *VII Kalendās Mārtiās.*   27. *IV Kal. Mārt.*
24. *Bisextō " "*   28. *III " "*
25. *VI " "*   29. *Prīdiē " "*
26. *V " "*

Cf. also **660**, 4, Note 2.

* *I. e.*, of course, the Calends of the following month.

MONEY, WEIGHTS, AND MEASURES.

662. (1.) The Roman system of reckoning was a duodecimal one, in which the smaller unit ($\frac{1}{12}$) was called *ūncia*, the larger unit, *as*. Thus : —

12 ūnciae		$=$	$\frac{12}{12}$ or 1	as
11 " or deūnx		$=$	$\frac{11}{12}$	"
10 " " dēxtāns		$=$	$\frac{10}{12}$ " $\frac{5}{6}$	"
9 " " dōdrāns		$=$	$\frac{9}{12}$ " $\frac{3}{4}$	"
8 " " bēs		$=$	$\frac{8}{12}$ " $\frac{2}{3}$	"
7 " " septūnx		$=$	$\frac{7}{12}$	"
6 " " sēmis		$=$	$\frac{6}{12}$ " $\frac{1}{2}$	"
5 " " quīncūnx		$=$	$\frac{5}{12}$	"
4 " " triēns		$=$	$\frac{4}{12}$ " $\frac{1}{3}$	"
3 " " quadrāns		$=$	$\frac{3}{12}$ " $\frac{1}{4}$	"
2 " " sextāns		$=$	$\frac{2}{12}$ " $\frac{1}{6}$	"
1½ " " sēscūncia		$=$	$\frac{3}{24}$ " $\frac{1}{8}$	"
1 ūncia		$=$	$\frac{1}{12}$	"

NOTE. The *ūncia* was subdivided as follows : —

Sēmūncia	$=$	$\frac{1}{2}$	ūncia or	$\frac{1}{24}$	as
Bīnae sextulae	$=$	$\frac{1}{3}$	" "	$\frac{1}{36}$	"
Sīcīlicus	$=$	$\frac{1}{4}$	" "	$\frac{1}{48}$	"
Sextula	$=$	$\frac{1}{6}$	" "	$\frac{1}{72}$	"
Dīmidia sextula	$=$	$\frac{1}{12}$	" "	$\frac{1}{144}$	"
Scrīpulum	$=$	$\frac{1}{24}$	" "	$\frac{1}{288}$	"
[Dīmidium scrīpulum]	$=$	$\frac{1}{48}$	" "	$\frac{1}{576}$	"

(2.) The *as* was thus the real unit of measurement, and the special units in different kinds of measures and weights were treated as *assēs*, and subdivided into twelfths.

663. **MONEY.**

1 as		$=$ *originally about a pound of copper.*		
2½ assēs	$=$ 1 sēstertius *or* nummus	$=$ *about*	5 *cts.*	
2 sēstertiī	$=$ 1 quīnārius	$=$ "	10 *cts.*	
2 quīnāriī	$=$ 1 dēnārius	$=$ "	20 *cts.*	
25 dēnāriī	$=$ 1 (nummus) aureus	$=$ "	$5.	
1000 sēstertiī	$=$ 1 sēstertiūm	$=$ "	$50.	

NOTE 1. Originally all the Roman coins were copper: namely, the *as* and its fractions. The *sēstertius, quīnārius,* and *dēnārius* were introduced later, and were silver; the *dēnārius* was at first equal to ten *assēs,* but afterwards the *as* was depreciated, and the *dēnārius* was equal to sixteen *assēs.* The *aureus* was of gold, and was first struck during the second Punic war.

NOTE 2. For sums from 2,000 to 1,000,000 sesterces, *mille, mīlia,* with *sēstertiūm* (genitive plural), were used, or *sēstertiūm* as a neuter noun. Thus:—

Quadrāgintā mīlia sēstertiūm or *quadrāgintā sēstertia* = 40,000 sesterces.

NOTE 3. For sums from 1,000,000 sesterces upwards, the combination *deciēs* (*vīciēs,* etc.) *centēna mīlia sēstertiūm* was used, and the words *centēna mīlia* were generally omitted. Thus: —

Deciēs sēstertiūm = 1,000,000 sesterces; *centiēs sēstertiūm* = 10,000,000 sesterces.

Sometimes the numeral adverb was used alone. Thus: —

Deciēs = 1,000,000 sesterces.

NOTE 4. Sesterces were indicated by the sign HS. A line over this indicated *thousands,* lines on the sides also *hundreds of thousands.* Thus: —

HS. DCC = 700 *sēstertiī;* $\overline{\text{HS}}$. D = 500,000 *sēstertiī,* or 500 *sēstertia;* |$\overline{\text{HS}}$.| DCCC = 80,000,000 *sēstertiī.*

664.   WEIGHTS.

4 scrīpula	=	1 sextula.
2 sextulae	=	1 sīcīlicus.
4 sīcīlicī	=	1 ūncia.
12 ūnciae	=	1 lībra (as *or pound*).

NOTE 1. The following Greek coins and weights were also used: —

6 obolī	=	1 drachma (*coin or weight*).
100 drachmae	=	1 mina.
60 minae	=	1 talentum (*Attic*).

NOTE 2. In imperial times a *siliqua* (= ½ *obolus*) was also used.

665.   MEASURES.

(1.)   MEASURES OF LENGTH.

4	digitī	= 1 palmus minor.
3	palmī minōrēs	= 1 palmus (māior).
4	palmī	= 1 pēs (as) (11.65 *Eng. inches*).
1½	pedēs	= 1 cubitus.
2½	pedēs	= 1 gradus.
2	gradūs	= 1 passus.
125	passūs	= 1 stadium.
8	stadia	= 1 mīlle (passuum) (*Roman mile*).

NOTE 1. The unit of square measure is the *iūgerum* (*as*).   The other square measures scarcely require treatment in a grammar at all.

NOTE 2. These measures also were divided into the regular fractions of the *as* as the equivalent of the *pēs* or *iūgerum*.

(2.)   DRY MEASURE.

1½	cyathī	= 1 acētābulum.
4	acētābula	= 1 hēmīna.
2	hēmīnae	= 1 sextārius.
16	sextāriī	= 1 modius (*peck*).

(3.)   LIQUID MEASURE.

1½	cyathī	= 1 acētābulum.
2	acētābula	= 1 quārtārius.
2	quārtāriī	= 1 hēmīna.
2	hēmīnae	= 1 sextārius.
6	sextāriī	= 1 congius.
4	congiī	= 1 ūrna.
2	ūrnae	= 1 amphora.
20	amphorae	= 1 culleus.

ROMAN NAMES.

666. A free Roman had usually three names.   Thus: —

(1.) The PRAENŌMEN, distinguishing the individual.

(2.) " NŌMEN   "   " *gēns*.

(3.) " CŌGNŌMEN   "   " *familia*.

a. PRAENOMINA all end in -us, except *Kaesō*. NŌMINA all end in -ius, and are really adjectives (cf. 268). CŌGNŌMINA have various endings, and are derived generally from some personal peculiarity of their original bearer (cf. our nicknames). Thus: —

Decimus Jūnius Brūtus.*
Pūblius Cornēlius Scīpiō.*
Quīntus Mūcius Scaevola.*

Sometimes only two names are found ; as, Gāius Laelius.

* From *brūtus*, heavy, *scīpiō*, a staff, *scaevus*, the left (hand or side).

b. Further cōgnōmina are often used; thus, especially, cōgnō-mina in -**iānus** indicate adoption FROM a certain gēns; -**ānus** (when not added to gentile names) and -**icus** indicate military or other distinction.   Thus: —

Pūblius Cornēlius Scīpiō Aemiliānus, Āfricānus Minor.*

NOTE.   The adoptive name is in familiar language often reduced to the gentile form.   Thus, Cicero calls Atticus *Pompōnius* rather than *Pompō-niānus.*   In later Latin only, a second cōgnōmen was called an *āgnōmen.*

c. Daughters were usually called simply by their father's gen-tile name; as, *Tullia* (Cicero's daughter).   If two sisters were to be distinguished, *māior* and *minor* were added.   A third or fourth daughter was known as *tertia* or *quārta*, and so on.

d. The Roman praenōmina were abbreviated thus: —

A.	= Aulus.	L.	= Lūcius.	Q.	= Quīntus.
App.	= Appius.	M.	= Mārcus.	Ser.	= Servius.
C.	= Gāius.	M'	= Mānīlius.	Sex.	= Sextus.
Cn.	= Gnaeus.	Mam.	= Māmercus.	Sp.	= Spurius.
D.	= Decimus.	N.	= Numerius.	T.	= Titus.
K.	= Kaesō.	P.	= Pūblius.	Ti. *or* Tib.	= Tiberius.

667.   ABBREVIATIONS.

A.	= absolvō, antīquō.	Eq. Rom.	= eques Rōmānus.
a. d.	= ante diem.	F. *or* f.	= fīlius.
A. U. C.	= annō urbis condi-tae.	Ictus.	= iūriscōnsultus.
		Īd.	= Īdūs.
C.	= condemnō.	imp.	= imperātor.
cos.	= cōnsul.	I. O. M.	= Iovī optumō māx-umō.
coss.	= cōnsulēs.		
D.	= dīvus.	K. *or* Kal. (*or* Cal.)	= Kalen-dae.
d. d.	= dōnō dedit.		
d. d. d.	= dat, dicat, dēdicat.	N. *or* n.	= nepōs.
des.	= dēsīgnātus.	Nōn.	= Nōnae.
D. M.	= dī mānēs.	P. C.	= patrēs cōnscrīptī.

* The younger Africanus was adopted by P. Cornelius Scipio (the son of Africanus Major) from the Aemilian gēns.

pl. = plēbis.

pont. māx. = pontifex māxi-
    mus.

pop. = populus.

P. R. = populus Rōmānus.

pr. = praetor.

proc. = prōcōnsul.

Q. B. F. F. Q. S. = quod bonum
    fēlīx faustumque sit.

Quir. = Quirītēs.

resp. = rēs pūblica.

S. = salūtem, sacrum, Senātus.

S. D. = salūtem dīcit.

S. D. P. = salūtem dīcit plūri-
    mam.

S. P. Q. R. = Senātus popu-
    lusque Rōmānus.

S. T. E. Q. V. B. E. = sī tibĭ
    est quod vīs bene est.

S. V. B. E. E. V. = sī valēs
    bene est, egŏ valeō.

Sc. = senātūs cōnsultum.

tr. = tribūnus.

U. (u. r.) = utī rogās.

668.   PRINCIPAL LATIN WRITERS.

Note 1.   The writers from the time of Lucretius to the time of Sueto-
nius are called the Classical writers.   In a more restricted sense this
term is limited to the period beginning with Cicero and Caesar and ending
with Tacitus.   The Classical period is sometimes divided into the Golden
Age and the Silver Age, the historian Livy counting as the first prose
writer of the latter and the Augustan poets being reckoned in the former.
Among the writers later than Suetonius a Brazen Age, followed by an
Iron Age, is sometimes further distinguished.   The writers before and
after the Classical period are, however, now generally classed simply as
Ante-classical and *Post-classical* writers, respectively.

Note 2.   The following alphabetical list of the chief Latin writers is
subjoined as a convenient reference-list for the pupil.

Acc. or *Att.*	L. Accius *or* Attius (trag.)	170–94 B. C.
Amm.	Ammiānus Mārcellīnus (hist.)	died A. D. 400.
App.	L. Appulēius (philos.)	flour. A. D. 160.
Aug.	Aurēlius Augustīnus (Chr. writ.)	died A. D. 430.
Aur. Vict.	Sextus Aurēlius Victor (hist.)	flour. A. D. 360.
Aus.	D. Māgnus Ausonius (poet)	died A. D. 390.
Boëth.	Anicius Mānlius Torquātus Sevērīnus Boētius *or* Boē-thius (philos.)	died A. D. 525.
Caecil.	Stātius Caecilius (comed.)	flour. 180 B. C.

Caes.	Gāius Iūlius Caesar (hist.)	100–44 B. C.
Cassiod.	Māgnus Aurēlius Cassiodōrus (hist.)	died A. D. 575.
Cato	M. Porcius Catō (orat. and hist.)	234–149 B. C.
Cat. or *Catull.*	C. Valerius Catullus (poet)	87–54 B. C.
Cels.	Aurēlius Cornēlius Celsus (physic.)	flour. A. D. 50.
Censor.	Cēnsōrīnus (gram.)	flour. A. D. 238.
Charis.	Flāvius Sōsipater Charisius (gram.)	flour. A. D. 375.
Cic. or *C.*	M. Tullius Cicerō (orat. and philos.)	106–43 B. C.
Claud.	Claudius Claudiānus (poet)	flour. A. D. 400.
Col.	L. Iūnius Moderātus Columella (husbandry)	flour. A. D. 50.
Cornif.	Q. Cornificius (rhet. " ad Herennium ")	flour. 80 B. C. ?
Curt.	Q. Curtius Rūfus (hist.)	flour. A. D. 50.
Donat. or *Don.*	Allius Dōnātus (comment.)	flour. A. D. 350.
Enn.	Q. Ennius (poet)	239–169 B. C.
Fest.	Sex. Pompēius Fēstus (gram.)	flour. A. D. 150 ?
Flor.	L. Annaeus Flōrus (hist.)	flour. A. D. 140.
Front. or *Frontin.*	S. Iūlius Frontīnus (engin., etc.)	A. D. 40–103.
Fronto or *Front.*	M. Cornēlius Frontō (orat.)	A. D. 100–175.
Gai.	Gāius (Iūriscōnsultus)	A. D. 110–180.
Gell.	Aulus Gellius (gram., etc.)	A. D. 130–175.
Hier.	Hierōnymus (Chr. writ.)	died A. D. 420.
Hirt.	Aulus Hirtius (hist., " 8th book of Caes.," etc.)	died 44 B. C.
Hor.	Q. Horātius Flaccus (poet)	65–8 B. C.
Iust.	Iūstīniānus (emperor, " Code ")	died A. D. 565.

Iuv.	D. Iūnius Iuvenālis (satir. poet)	A. D. 60–140.
Lact.	L. Caelius Lactantius Fīrmiānus (Chr. writ.)	died A. D. 325.
Liv.	Titus Līvius (hist.)	59 B. C. – A. D. 17.
Liv. Andron.	Līvius Andronīcus (trag.)	284–204 B. C.
Luc.	M. Annaeus Lūcānus (poet)	A. D. 39–65.
Lucil.	C. Ennius Lūcīlius (satir. poet)	died 103 B. C.
Lucr.	T. Lucrētius Cārus (poet, philos.)	98–55 B. C.
Macr.	Aurēlius Theodosius Macrobius (critic)	flour. A. D. 400.
Mart.	M. Valerius Mārtiālis (poet)	A. D. 40–102.
Mart. Cap.	Mārtiānus Minneus Fēlīx Capella (satir.)	flour. A. D. 425?
Mel. or *Mela*	Pompōnius Mela (geog.)	flour. A. D. 45.
Min. Fel.	Minucius Fēlīx (Chr. writ.)	flour. A. D. 200.
Naev.	C. Naevius (dram. and epic poet)	235–199 B. C.
Nep.	Cornēlius Nepōs (biog.)	flour. 44 B. C.
Non.	Nōnius Mārcellus (gram.)	flour. A. D. 280?
Ov.	P. Ovidius Nāsō (poet)	43 B. C. – A. D. 17.
Pac. or *Pacuv.*	M. Pācuvius (trag.)	220–132 B. C.
Pers.	A. Persius Flaccus (satir.)	A. D. 34–62.
Petr.	Petrōnius Arbiter (satir. romanc.)	flour. A. D. 60?
Phaedr.	T. Phaedrus (fab.)	flour. A. D. 40.
Plaut.	T. Maccius Plautus (comed.)	254–184 B. C.
Plin.	C. Plīnius Secundus [Māior] (nat. hist.)	A. D. 23–79.
Plin.	C. Plīnius Caecilius Secundus [Minor] (letters)	A. D. 62–113.
Prisc.	Prīsciānus (gram.)	flour. A. D. 500.
Prop.	Sextus Propertius (poet)	49–15 B. C.

Prud.	Aurēlius Prūdentius Clēmēns (Chr. writ.)	flour. A. D. 400.
Quint.	M. Fabius Quīntiliānus (rhet.)	A. D. 35–95.
Sall.	C. Sallustius Crīspus (hist.)	87–34 B. C.
Sen.	[M.] Annaeus Seneca (rhet.)	54 B. C. – A. D. 39.
Sen.	L. Annaeus Seneca (phil. and trag.)	4 B. C. – A. D. 65.
Serv.	Servius Honōrātus (gram.)	flour. A. D. 390.
Sid.	Apollināris Sīdonius (Chr. writ.)	died A. D. 488.
Sil.	C. Sīlius Ītalicus (poet)	A. D. 25–101.
Stat.	P. Pāpinius Stātius (poet)	A. D. 45–96.
Suet.	C. Suētōnius Tranquillus (biog.)	A. D. 75–160.
Tac.	C. Cornēlius Tacitus (hist.)	A. D. 55–119.
Ter. or *T.*	P. Terentius Āfer (comed.)	185–159 B. C.
Ter. Maur.	Terentiānus Maurus (gram.)	flour. A. D. 290.
Tert.	Q. Septimius Flōrēns Tertulliānus (Chr. writ.)	died A. D. 220.
Tib.	Albius Tibullus (poet)	54–19 B. C.
Ulp.	Domitius Ulpiānus (jur.)	died A. D. 228.
Val. Fl.	C. Valerius Flaccus (poet)	flour. A. D. 70.
Val. Max.	Valerius Māximus (hist. anec.)	flour. A. D. 26.
Val. Prob.	M. Valerius Probus (gram.)	flour. A. D. 60 ?
Varr.	M. Terentius Varrō (husbandry, gram., etc.)	116–27 B. C.
Vell.	P. Vellēius Paterculus (hist.)	flour. A. D. 30 ?
Ver. Flac.	Verrius Flaccus (gram.)	died 4 B. C. ?
Verg.	P. Vergilius Marō (poet)	70–19 B. C.
Vitr.	Vitrūvius Pōlliō (arch.)	flour. 10 B. C.

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